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MEMOIRS,

ILLUSTRATING THE

HISTORY OF JACOBINISM.

A TRANSLATION FROM THE FRENCH OF

THE ABBE BARRUEL.

PART III.——VOL. III.

THE ANTISOCIAL CONSPIRACY.

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PRELIMINARY OBSERVATIONS

On the Illuminees and on the different Works whereon these* MEMOIRS *are grounded.*

THE third conſpiracy, which I am now about to inveſtigate, is that of the *Atheiſtical Illuminees*, which at my outſet † I denominated *the conſpiracy of the Sophiſters of Impiety and Anarchy againſt every religion natural or revealed; not only againſt kings, but againſt every government, againſt all civil ſociety, even againſt all property whatſoever.*

The name of Illuminee which this Sect (the moſt diſaſtrous in its principles, the moſt extenſive in its views, the moſt atrociouſly cunning in its means) has choſen, is of ancient ſtanding in the annals of diſorganizing Sophiſtry. It was the name which Manes and his diſciples firſt affected, *gloriantur Manichæi ſe de cœlo illuminatos.*‡ The firſt Roſicrucians alſo, who appeared in Germany, called themſelves Illuminees. And later, in our time, the *Martiniſts* (with many other ſects) have pretended to Illuminiſm. As an outline for hiſtory I diſtinguiſh them by their plots and tenets, and will reduce them into two claſſes, the *Atheiſtical* and the *Theoſophical* Illuminees. Theſe latter more particularly comprehend the *Martiniſts*, whom I have already mentioned in my ſecond volume, and the *Swedenbourgians*, whom I ſhall mention in their proper place, where alſo I ſhall give what information I have been able to collect relating to them. The *Atheiſtical* Illuminees are the objects of the preſent volume, and it is their conſpiracy that I mean to diſcloſe.

The very numerous letters, books, and manuſcripts,

* The Tranſlator thinks it proper to inform the Reader, that, conſidering how much the abuſe of terms, ſuch as of *Philoſophy*, *Reaſon*, &c. &c. has contributed to diffuſe the new-fangled doctrines, he has adopted in the preſent volume (which may be ſaid to be the firſt methodical work publiſhed on the ſubject of which it treats) the words *Illuminee*, *Illuminize*, and *Illumination*, though *Illuminate* and *Illumination* might perhaps be more correct expreſſions. Every reader will feel, that the illumination of the world, and to illuminate mankind, are objects worthy of the true philoſopher. But may the man be ever accurſt who ſhall attempt to *illuminize* his countrymen, or aim at the *illumination* of the world! T.

† Vol. I. Page xxii. ‡ Gaultier, Verbo MANICHÆI, Sect. 3.

which I have received since the publication of my proposals, has rendered it impossible for me to comprise the proposed investigation in one volume. The baleful projects of the Sect and the laws for their execution are so strangely combined, that I thought it necessary to begin by making my reader perfectly acquainted with its code; that is to say, with the regular progression of its degrees, mysteries, and government.

This alone requiring an entire volume, I am reduced to the necessity of giving a *fourth*, in which I shall develope the History of Illuminism, and make an application of the triple conspiracy to the French Revolution. I have more particularly applied myself to the investigation of the legislative part of this conspiring Sect, as no work has yet been published in which the whole of their code is to be found. Detached parts only were to be met with scattered throughout the papers which had been seized by the public authority. These I have collected and digested; thus enabling the reader more easily to judge what has been and what must have been the result of such laws. In such an undertaking, I feel myself bound to lay before the public an account of the documents on which I ground my proofs. The following then is a list of the principal works, with a few observations on each, that the reader may form his own judgment as to their authenticity.

I. The first is a collection entitled "Some of the "Original Writings of the Sect of Illuminees, which "were discovered on the 11th and 12th of October, "1786, at Landshut, on a search made in the House of "the Sieur Zwack, heretofore Counsellor of the Regency; and printed by Order of His Highness the Elector. "Munich, by Ant. Franz, Printer to the Court*."

II. The second is a supplement to the *Original Writings*, chiefly containing those which were found on a search made at the castle of Sandersdorf, *a famous haunt of the Illuminees*, by order of His Highness the Elector. Munich, 1787.†

These two volumes contain irrefragable proofs of the most detestable conspiracy. They disclose the principles,

* Einige original schriften des Illuminaten Ordens, welche bey dem geweſenen regierungsrath Zwack, durch vorgennommene haus visitation zu Landshut den 11 und 12 Octob. 1786, vorgefunden worden. Auf höchsten befehl seiner churfürstlichen Durchleucht zum druck befördert. München. Gedruckt bey Ant. Franz churfl: hof-buch-drucker.

† Nachrichten von weitern Original schriften, &c. &c.

the object, and the means of the Sect; the essential parts of their code, the diligent correspondence of the adepts, particularly that of their chief, and a statement of their progress and future hopes. The editors indeed have carried their attention so far, as to mention by whose hand the principal documents or letters were written. At the beginning of the first volume, and on the frontispiece of the second, is seen the following *remarkable advertisement* by order of the Elector:—"Those who may harbour any doubt as to the authenticity of this collection, have only to apply to the office where the secret archives are kept, at Munich, and where orders are left to show the originals."*

I entreat that my readers will recollect this advertisement whenever they shall see the *Original Writings* cited.

III. "The *True Illuminee*, or the real and perfect *Ritual* of the Illuminee; comprehending the Preparation, the Noviciate, the Minerval Degree, that of the Minor and Major Illuminee, all without addition or omission."—With respect to the authenticity of this work, we need only quote the testimony of the Baron Knigge, surnamed *Philo*, the most famous of the Illuminees after the Founder of the Sect; and who was actually the chief compiler of its Code, as he tells us himself: "All these degrees (says he) such as I composed them, have been printed this year at *Edesse* (Frankfort on the Mein) under the title of the *True Illuminee*. I am ignorant of the author; but *they appear exactly as they flowed from my pen;* that is to say, as I compiled them‡." This certainly is an authenticated document *on the sect*, and recognized by the compiler himself.

IV. I now proceed to a work which was published by this same Philo, under the title of "*Last Observations*, or *last Words of Philo*, and Answers to divers Questions on my connections with the Illuminees." In this work *Philo* Knigge gives us an account of himself and of his Illuminism, of his agreements with the chiefs of the Sect, and of his labours for it. His vanity, however, makes this narrative fulsome. The reader will

* Wer an der aechtheit dieser verfammlung einen zweifel trägt, mag sich nur bey den hiesigen geheimen archiv melden, all wo man ihm die urschrifften selbst vorzu legen befehliget ist. München 26 März 1787.

‡ Philo's Endliche erklärung, &c. Page 96.

obſerve in his writings one of thoſe pretended Philoſophers who treat all religious objects with that contempt which they themſelves deſerve. This is of no conſequence; he attempts to juſtify his own conduct; his avowals may therefore be received in teſtimony againſt the Sect.

V. "The laſt Works of Spartacus and Philo;" *Die neuſten Arbeiten des Spartacus und Philo.* Except the *Original Writings*, this is the moſt intelligent and important work that has been publiſhed on the Illuminees. It contains the two degrees of the greateſt conſideration both on account of the myſteries revealed in them by the Sect, and of the laws laid down for the adepts.---Not a ſhadow of doubt can be maintained as to the authenticity of this work. Theſe degrees and laws are publiſhed with a certificate of Philo atteſting their conformity with the original, and under the ſeal of the Order. This certificate was ſcarcely neceſſary. *Whoever can read* muſt eaſily perceive that theſe degrees and theſe laws are no other than a compilation, and often (in the moſt eſſential parts) but a copy of the diſcourſes, precepts and principles, contained in the *Original Writings*. The publiſher is a man who has paſſed through all the degrees of Illuminiſm. More dexterous than Philo, he makes himſelf maſter of his ſecret, and of that of the whole Sect. The better to unmaſk Illuminiſm, he becomes an Illuminee; and he has ſo well ſucceeded, that no member of the Order was better acquainted with it than himſelf.

VI. The ſame writer has publiſhed *A Critical Hiſtory of the Degrees of Illuminiſm*, a valuable work, in which every thing is proved from the very letters of the grand adepts.

VII. The *Directing Illuminee*, or the *Scotch Knight*. This may be ſaid to be the counterpart of the *Laſt Works of Philo and Spartacus*. It is a deſcription of the moſt important intermediary degree of Illuminiſm. The Editor does not indeed publiſh it under the ſignet of the Order; but when the reader has compared it with the *Original Writings*, and even with the criticiſm on it by the chief, who was not much pleaſed with the compiler, he will ſoon decide that the grand ſeal of the Order is not neceſſary to authenticate it.

VIII. *Remarkable Depoſitions reſpecting the Illuminees.* Theſe are three juridical depoſitions on oath, and ſigned 1ſt by Mr. *Coſandey*, Canon and Profeſſor at

Munich; 2dly by Mr. *Renner*, Prieſt and Profeſſor of the ſame Academy; 3dly by Mr. *Utzſchneider*, Counſellor of the Electoral Chamber; 4thly by Mr. *George Grumberg*, a member of the Academy of Sciences, and Profeſſor of Mathematics. As every thing is juridical in theſe depoſitions, it would be uſeleſs for me to inſiſt on the weight they muſt carry with them. Theſe were four pupils who did not wait to be initiated in the grand myſteries of the Sect to form their judgment on, and to quit the Sect. They were cited at a tribunal to declare all they knew, and they anſwered with moderation and truth. Their depoſitions will find a place in the hiſtorical part of this work.

IX. The *Apologies* publiſhed by ſome of the leaders of the Sect are alſo to be claſſed among the incontrovertible evidence which we have acquired. Theſe gentlemen will not be expected to have aggravated their own wickedneſs.

X. The liſt would be endleſs were I to ſubjoin all the works that have been written againſt the Sect. But I muſt diſtinguiſh in this place the works of Mr. *Hoffman*, Profeſſor at the Univerſity of Vienna. I am but little acquainted with thoſe of Doctor *Zimmerman*, though I have been informed by letter, that he furniſhed many valuable articles in a journal publiſhed at Vienna, and chiefly directed againſt the Sect. I often find Mr. *Stark*'s name mentioned as a ſtrenuous opponent of the Sect. I have ſeen no publication with his name to it, except an Apology in Anſwer to the Calumnies of the Sect, which it continues to repeat, notwithſtanding the victorious manner in which he has anſwered them.

Among the anonymous writings I find an excellent work entitled the *Ultimate fate of the Free maſons (Endliches ſchickſal des Frey-maurer Ordens)*. It is a diſcourſe pronounced at the breaking-up of a Freemaſons Lodge. The writer of this diſcourſe gives an excellent ſtatement of the reaſons why the Lodges ſhould ſuſpend their labours ſince Illuminiſm had intruded itſelf into Maſonry.---I believe he would have pronounced this diſcourſe much ſooner, had he known that all Lodges were not ſo pure as his own.

I have alſo peruſed the *Biographical Fragments* of the Sieur *Bode*, a famous Illuminee; theſe will be very uſeful in our Hiſtorical Volume. As to numberleſs other

works which I have read on the same subject, it will suffice to give the titles of them when quoted. I have said more than enough to shew that I am not in the dark with respect to the subject on which I am writing.

I could with to express my gratitude to those virtuous men who, by their correspondence, and the memorials which they have sent me, have greatly advanced my undertaking. But open expressions of such a gratitude would prove fatal to them. To have contributed to the public utility is a sufficient reward for their virtue; and if my work is not so perfect as it ought to be, it arises not from any want of energy in their endeavours.

I find myself much against my will obliged to answer certain objections which my Translator has made, and which will, doubtless, be repeated by many other readers, grounded on the work of Mr. Robison, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe, &c. &c.* That work was published just as this Third Volume was going to the press. Its author had not then met with my two first Volumes; but in a second Edition he is pleased to mention them in his Appendix. I am much flattered by his approbation, heartily congratulate him on the zeal he has himself shown in combating the public enemy, and am happy to see that he has wrought on the best materials. Without knowing it, we have fought for the same cause with the same arms, and pursued the same course; but the public are on the eve of seeing our respective quotations, and will observe a remarkable difference between them. I fear lest we should be put in competition with each other, and the cause of truth suffer in the conflict. I entreat the reader to observe, that these differences arise from the different methods followed by him and myself. Mr. Robison has adopted the easiest, though the most hazardous method. He combines together in one paragraph what his memory may have compiled from many, and sometimes makes use of the expressions of the German author when he thinks it necessary. Besides, he has seen much, and read much, and relates it all together in the paragraphs marked by *inverted Commas*. The warning he has given in his preface will not suffice to remove the objections of some readers. In some passages he has even adopted as truth certain assertions which the correspondence of the Illuminees evidently

demonſtrate to have been invented by them againſt their adverſaries, and which in my Hiſtorical Volume I ſhall be obliged to treat in an oppoſite ſenſe. Nor will I pretend to ſay, that Illuminiſm drew its origin from Maſonry; for it is a fact demonſtrated beyond all doubt, that the founder of Illuminiſm only became a Maſon in 1777, and that two years later than that he was wholly unacquainted with the myſteries of Maſonry*.

I know perfectly well, that this will not make Illuminiſm leſs diſaſtrous; nevertheleſs I am obliged to differ from Mr. Robiſon when treating on that ſubject, as well as on ſome other articles.---So much for objections; here is my reply.

In the firſt place Mr. Robiſon and I always agree as to the eſſential facts and the Conſpiracy of the Illuminized Lodges; we alſo agree on their maxims and degrees; and this muſt be ſufficient to convince the reader.

In the next place, in his general view of the Sect he has obſerved its deteſtable and moſt dangerous principles. Like a traveller he has ſeen the

Monſtrum horrendum, informe, ingens . . .

But he has not deſcribed its forms, its manners, and its habits. Nor would it be very prudent to reject his narrative becauſe ſome few circumſtances are not perfectly authenticated, or becauſe here and there ſome want of order may be obſervable.

In ſhort, if we except one or two letters, which may be ſaid to be tranſlations, all the other quotations (though in the form of letters) cannot be called ſo, for they are not to be found in the letters of the Illuminees. They are Extracts from different parts, all brought together under one head; Mr. Robiſon has given them to the public in his own ſtyle, and ſometimes makes the Illuminees ſpeak in clearer terms than is done in the Originals. His addition in the Tranſlation of the famous letter from Spartacus to Marius, page 165-6†, has given riſe to numberleſs queſtions, how the---*even d*---, was expreſſed in the German text. A parentheſis follows *(can this mean death?)* I was obliged to anſwer that the *even d*---, as well as the parentheſis, were additions; but at the ſame time they were not additions contrary to the ſenſe of the letter. I could willingly have attri-

* Original Writings, Vol. I. Let. 6, to Ajax. Ibid. Let. 36, to M. C. Porcius—and the firſt Pages of the Critical Hiſtory of the Degrees.

† See Page 4, of this Volume.

buted theſe deviations to a difference in the editions of the Original Writings; but a new work muſt be ſuppoſed, as well as new letters, to juſtify the quotations, and all Germany muſt have noticed ſuch changes. In the firſt place, the Court of Bavaria would have proteſted againſt ſuch a ſuppoſition; as the Original Writings could not have coincided with an edition ſo diſſimilar; next, the Illuminees who have not ſpoken in ſuch clear language, though clear enough in their letters; in fine the authors who have combated Illuminiſm, and whoſe quotations all exactly agree with the Edition of Munich. The Pages may change in different Editions; but whole Letters and Diſcourſes cannot, eſpecially when the public may, as we have ſeen above, have acceſs to the Originals.

As for me, whoſe name cannot be expected to have ſuch authority as Mr. Robiſon's, I have taken all the precautions of which I felt myſelf to ſtand in need†. I never make a quotation but with the Original before me; and when I tranſlate any paſſage which may ſtagger the reader, I ſubjoin the original, that each may explain and verify the text. I follow the ſame line of conduct when I compare the different teſtimonies. I never mention a ſingle law in the code without having the original before me, or the practice of it to vouch for my aſſertion. Hence it will be perceived, that we are not to be put in competition with each other; Mr. Robiſon taking a general view, while I have attempted to deſcend into particulars: as to the ſubſtance we agree. I heartily congratulate him on his zeal in combating the monſter; and though we do not agree in certain particularities, we both evince the monſtrous nature of the Sect, and the certainty of its horrible Conſpiracies.

† I am alſo afraid the difference that exiſts between the degrees of Roſicruſian, of which Mr. Robiſon is in poſſeſſion, and thoſe which I have mentioned, may give riſe to argument. I anſwer, 1ſt. That I am acquainted with three degrees of Roſicruſians, very different in themſelves; 2dly. That the Catechiſms, Queſtions and Rituals for the ſame degree greatly differ in different countries; 3dly. That I have followed the works of *Mr. L'Abbe Le Franc*, which Mr. Robiſon has quoted; 4thly. That Mr. Robiſon allows the degree of *Knights of the Sun* as deſcribed by me to be ſimilar to that which he is in poſſeſſion of. Since the publication of my Second Volume, I have received an account of the ſame degree which coincides with what I had ſaid, and this degree is a ſufficient ground for all that Mr. Robiſon or myſelf have aſſerted on the attack carried on by Maſonry againſt Religion and Governments.

THE

ANTISOCIAL CONSPIRACY.

CHAP. I.

Spartacus-Weiſhaupt, Founder of the Illuminees.

THERE ſometimes appear men formed with ſuch unhappy diſpoſitions, that we are led to conſider them in no other view than as emanations from the evil genius, bereft by the avenging God of the power of doing good. Imbecil in the ſphere of wiſdom, ſuch men are only efficient in the arts of vice and deſtruction; they are ingenious in thoſe conceptions, ſkilful in that cunning, and fruitful in thoſe reſources which enable them deſpotically to reign in the ſchools of falſehood, depravity, and wickedneſs. In competition with the Sophiſters, theſe men will ſurpaſs them in the arts of exhibiting error in falſe and deluſive colours; of diſguiſing the vicious paſſions under the maſk of virtue; and of clothing impiety in the garb of philoſophy. In the den of conſpirators they are pre-eminent by the atrocity of their deeds; they excel in the arts of preparing revolutions, and of combining the downfal of the Altar with that of Empires. If their career be ever impeded, it is only when they approach the paths of virtue and of real ſcience. When Heaven in its wrath permits a being of this ſpecies to appear on the earth, it has only to put nations within the ſphere of his activity, and it will be awfully avenged. Spartacus Weiſhaupt.

With ſuch qualities, and under ſuch auſpices, was born in Bavaria, about the year 1748, ADAM WEISHAUPT, better known in the annals of the ſect by the name of SPARTACUS. To the eternal ſhame of his Serene protector, this impious man, heretofore Profeſſor of Law at the Univerſity of Ingolſtadt, but now baniſh-

ed from his country as a traitor to his prince and to the whole univerſe, peacefully, at the court of Erneſt Lewis duke of Saxe Gotha, enjoys an aſylum, receives a penſion from the public treaſury, and is dignified with the title of Honorary Counſellor to that Prince.

An odious phenomenon in nature, an Atheiſt void of remorſe, a profound hypocrite, deſtitute of thoſe ſuperior talents which lead to the vindication of truth, he is poſſeſſed of all that energy and ardour in vice which generates conſpirators for impiety and anarchy. Shunning, like the ill-boding owl, the genial rays of the ſun, he wraps around him the mantle of darkneſs; and hiſtory ſhall record of him, as of the evil ſpirit, only the black deeds which he planned or executed. Of mean birth, his youth was paſſed in obſcurity, and but a ſingle trait of his private life has pierced the cloud in which he had enveloped himſelf;---but it is one of hateful depravity and of the moſt conſummate villany.---Inceſtuous Sophiſter! it was the widow of his brother whom he ſeduced.---Atrocious father! it was for the murder of his offſpring that he ſolicited poiſon and the dagger.---Execrable hypocrite! he implored, he conjured both art and friendſhip to deſtroy the innocent victim, the child whoſe birth muſt betray the morals of his father. The ſcandal from which he ſhrinks is not that of his crime; it is (he ſays and writes it himſelf) the ſcandal which, publiſhing the depravity of his heart, would deprive him of that authority by which, under the cloak of virtue, he plunged youth into vice and error.---Monſtrous Sophiſter! he accuſes the devils of not having ſkreened him from this ſcandal by thoſe abominations which called the vengeance of the God of Nature on the ſon of Judah.---Then, impudently daring, he perjures himſelf; he calls every thing that is ſacred to witneſs, that neither he nor his friends ever knew of the exiſtence of thoſe poiſons or ſecret means of ſcreening him from infamy, much leſs that they had ever propoſed, ſought, or employed them. He challenges, and at length forces, the magiſtrates to prove the accuſation; they produce the letters of the perjured Sophiſter, and therein we behold him entreating a firſt, a ſecond, and even a third confidant, to ſeek, or cauſe to be ſought, and to communicate to him, theſe horrid arts. We ſee him recalling promiſes of three years ſtanding with reſpect to theſe

means. He complains of the little ſucceſs of his attempts, he accuſes the agents of timidity or of ignorance; he entreats and conjures them to renew their attempts, telling them, that it was not yet too late, but that expedition was neceſſary. Who can paint the depravity of this ſingle trait. How monſtrous the being who could have combined ſuch depravity! That the God who humiliates the Sophiſter ſhould have permitted this ſingle trait to have been brought to light, will ſuffice to ſhow how far wickedneſs may be carried by the man, who, with virtue on his tongue, and under the ſhade of that ſacred name, was forming and fanaticiſing the blood-thirſty legions of a Robeſpierre.

After ſo ſhocking an accuſation the reader will naturally expect us to produce incontrovertible proofs. We will, therefore, firſt lay before him the letter of *Weiſhaupt* to his adept *Hertel*; it is the Third Letter in the Second Volume of the *Original Writings* of the *Illuminees* in Bavaria.

"Now," ſays Weiſhaupt to this adept, "let me, under "the moſt profound ſecrecy, lay open the ſituation of my "heart. It deſtroys my reſt, it renders me incapable of "every thing. I am almoſt deſperate. My honour is in "danger, and I am on the eve of loſing *that reputation "which gave me ſo great an authority over our people. "My ſiſter-in-law is with child.* I have ſent her to Athens "(Munich) to Euriphon, to ſolicit a marriage licence "from Rome. You ſee how neceſſary it is that ſhe ſhould "ſucceed, and that without loſs of time; every moment "is precious. But ſhould ſhe fail, what ſhall I do?--How "ſhall I reſtore the honour of a perſon who is the victim of a crime that is wholly mine? *We have already "made ſeveral attempts to deſtroy the child;* ſhe was "determined to undergo all; but *Euriphon* is too timid. "Yet I ſcarcely ſee any other expedient. Could I depend on Celſe's ſecrecy (the profeſſor Bader at Munich), he could be of great ſervice to me; *he had promiſed me his aid three years ago.* Mention it to him "if you think proper. See what can be done. I ſhould "be ſorry that Cato knew any thing of it, leſt he ſhould "tell all his friends. If you could extricate me from "this unfortunate ſtep, you would reſtore me to life, to "honour, to reſt, and to authority (that is over his people). If you cannot, I forewarn you of it, I will ha-

" zard a desperate blow, for I neither can nor will lose " my honour. I know not what devil" . . . . [Here decency obliges us to be silent; but he continues] " As " yet nobody knows any thing of it but *Euriphon;* it is " not too late to make an attempt, for she is only in her " fourth month, and the worst of it is, that it is a cri- " minal case, and that alone makes the greatest efforts " and the most extreme (or boldest) resolution necessary. " Be well and live happier than I do, and do think of " some means which can extricate me from this affair. " I am yours, *&c.* SPARTACUS."

Notwithstanding his repugnance to let Cato into the secret, Weishaupt is at length obliged to write to him on the subject, and, after repeating that which through decency we have omitted above, this monster of hypocrisy says, " what vexes me the most in all this is, *that* " *my authority over our people will be greatly diminished* " ---that I have exposed a weak side, of which they will " not fail to advantage themselves whenever I may " preach morality, and exhort them to virtue and mo- " desty."*

Now let us observe the same Weishaupt barefacedly saying in his apology, " I think and declare before God " (and I wish this writing to be looked upon as a most so- " lemn declaration), that in all my life I have never heard " of those secret means (of abortion) nor of those poi- " sons; that I have never seen nor had knowledge of " any occasion when I or my friends could even have " thought of advising, administering or making any use " whatever of them. *And this I say in testimony and* " *affirmation of the truth.*"† It is thus that by the most abominable hypocrisy he sustains a barefaced and detestable perjury.

So much for the moral virtue of this man; but our chief object is, to consider him in his character of a Conspirator. Let us then descend into that baleful abyss, and observe him in the schools of impiety, rebellion, and anarchy. Here again he appears to have been ignorant of the gradations of crime, of the space that lies between the slightest deviation from rectitude and the most profound wickedness. Here, scarcely have the magistrates cast their eyes upon him when they find

* Original Writings, Vol. I. Let. 61, to Cato.

† Introduction to his Apology, p. 6.

him at the head of a conſpiracy which, when compared with thoſe of the clubs of Voltaire and D'Alembert, or with the ſecret committees of D'Orleans, make theſe latter appear like the faint imitations of puerility, and ſhow the Sophiſter and the Brigand as mere novices in the arts of revolution. It is not known, and it would be difficult to diſcover, whether *Weiſhaupt* ever had a maſter, or whether he is himſelf the great original of thoſe monſtrous doctrines on which he founded his ſchool. There exiſts, however, a tradition which on the authority of ſome of his adepts we ſhall lay before the reader.

Tradition as to his maſter.

According to this tradition a Jutland merchant, who had lived ſome time in Egypt, began in the year 1771 to overrun Europe, pretending to initiate adepts in the ancient myſteries of Memphis. But from more exact information I have learned that he ſtopped for ſome time at Malta, where the only myſteries which he taught were the diſorganizing tenets of the ancient Illuminees, of the adopted ſlave; and theſe he ſedulouſly infuſed into the minds of the people. Theſe principles began to expand, and the iſland was already threatened with revolutionary confuſion, when the Knights very wiſely obliged our modern Illuminee to ſeek his ſafety in flight. The famous Count (or rather mountebank) Caglioſtro is ſaid to have been a diſciple of his, as well as ſome other adepts famous for their Illuminiſm in the county of Avignon and at Lyons. In his perigrinations, it is ſaid, he met with Weiſhaupt, and initiated him in his myſteries. If impiety and ſecrecy could entitle a perſon to ſuch an initiation, never had any man better claims than Weiſhaupt. More artful and wicked than Caglioſtro, he knew how to direct them among his diſciples to very different ends.

He makes choice of his ſyſtems.

Whatever may have been the fact with reſpect to this firſt maſter, it is very certain that Weiſhaupt needed none. In an age when every kind of error had taken root, he did what is naturally to be expected from men who, guided by their unhappy bias both in religious and political opinions, always ſelect the moſt abominable. He muſt have had ſome notion of the ancient Illuminees, for he adopted their name, and the diſorganizing principles of their horrid ſyſtem. Theſe notions were ſtrengthened, without doubt, by his fa-

vorite application to the diſorganizing myſteries of *Manichæiſm*, ſince we may obſerve him recommending the ſtudy of them to his diſciples as a preparatory ſtep for, and as having a cloſe connection with, thoſe for which he was preparing them.* But, perfect Atheiſt as he was, and ſcorning every idea of a God, he ſoon deſpiſed the twofold God of Ancient Illuminiſm, and adopted the doctrines of Manes only in as much as they threatened every government, and led to univerſal anarchy. He was acquainted with the ſyſtems of the modern Sophiſters; but, notwithſtanding all their democracy, he did not think they had given ſufficient latitude to their ſyſtems of Liberty and Equality. He only adopted their hatred for God, or pure Atheiſm. One claſs led to the deſtruction of all civil and political laws, the other to the overthrow of all religion; he combined them both, and formed a monſtrous digeſt, whoſe object was the moſt abſolute, the moſt ardent, the moſt frantic vow to overthrow, without exception, every religion, every government, and *all property whatſoever*. He pleaſed himſelf with the idea of a diſtant poſſibility that he might infuſe the ſame wiſh throughout the world; he even aſſured himſelf of ſucceſs.

With the talents of a vulgar Sophiſter ſuch a hope would have been the ſummit of folly; but with a genius like that of Weiſhaupt, formed for great crimes, it was the confidence of unlimited wickedneſs. The Bavarian Sophiſter knew his powers; he believed no crime impoſſible; he only ſought to combine them all to reduce his ſyſtems to practice. The mediocrity of his fortune had obliged him to conſecrate the latter years of his education to the ſtudy of the laws. Whether by diſſimulation he concealed the plans foſtered in his breaſt, or whether he had not as yet digeſted them all, he however found means of getting himſelf named to the chair of Laws in the univerſity of Ingolſtadt, before he had attained his twenty-eighth year. On the 10th of March 1778, he writes to *Zwack* that he was not yet thirty years of age; and in the ſame letter he informs him, under ſecrecy, of his future projects on Illuminiſm, which he had founded two years before.

* See the degree of *Directing Illumine*, oder Scottiſcher riter (Scotch Knight) page 72.

He must have known himself possessed of profound dissimulation; he must have been master of strange resources, to ground his plans for the subversion of all laws throughout all empires, on the very function of public interpreter of the law. It was nevertheless at the college of Ingolstadt that Weishaupt, affecting the greatest zeal for his duty, conceived himself to be admirably situated for forming and conducting by invisible means the great revolution which he had planned. He justly estimated the influence which his office of teacher gave him over his scholars, and he had the courage to supply in private the *deficiency* of those lessons which he was obliged to give to them in public. Origin and first idea of the sect.

But it would have been too poor a conquest for Anarchy or Impiety to have gained only those who were under the eye of the founder. Weishaupt beheld mankind subject to religious and political laws from pole to pole, and his jealous zeal weighed the means which the saints had employed to extend the faith of Christ. There still existed the scattered remnants of an order which the imprudent policy of Kings had obliged the Sovereign Pontiff to sacrifice to the machinations of a philosophism, the professed enemy of both Kings and Pontiffs. Weishaupt knew how to appreciate the support which the laws had acquired from men who were heretofore spread throughout all Catholic countries, and who, in the towns and villages, publicly taught youth, thundered from the pulpit against vice, directed Christians toward the path of virtue, and went to preach the faith of Christ to idolatrous and barbarous nations. He well knew how much empires were indebted to religious orders, that in preaching the duty which each man owed to his God, strengthened the ties that bound him to his neighbour and to his Prince. Though he in his heart detested the children of Benedict, Francis, or Ignatius, he admired the institutions of these holy founders, and was particularly charmed with those of Ignatius, whose laws directed so many zealous men dispersed throughout the world toward the same object and under one head: he conceived that the same forms might be adopted, *though to operate in a sense diametrically opposite.** "What these men have done for the Altar and the Throne (said he to himself) why should not I do in

* Mirabeau de la Monarchie Prussienne, vol. 5, page 97.

oppoſition to the Altar and the Throne? With legions of adepts ſubject to my laws, and by the lure of myſteries, why may not I deſtroy under the cover of darkneſs, what they edified in broad day? What Chriſt even did for God and for Ceſar, why ſhall not I do againſt God and Ceſar, by means of adepts now become my apoſtles?"

In attributing ſuch a wicked emulation to Weiſhaupt, I will not leave the hiſtorian to fruitleſs conjectures. No, theſe very wiſhes in plain language are contained in his confidential letters to his diſciples; and he even reproaches them with not imitating the ſubmiſſion of the followers of thoſe holy founders.* His moſt celebrated adepts have declared, that they had obſerved him copying them throughout his code;† they muſt alſo have remarked, that Weiſhaupt, in planning his ſyſtems according to the forms adopted by thoſe religious founders, had reſerved it to himſelf to add all the artifices which the moſt infernal policy could ſuggeſt. At the actual period when this conſpirator formed his plans, he was ignorant of the object of Freemaſonry:‡ He only knew that the fraternity held ſecret meetings: he obſerved that they were bound by myſterious ties, and recognized each other for brethren by certain ſigns and words, whatever might be their country or religion. In his mind, therefore, he combined the plan of a ſociety, which was at once to partake as much as convenient of the government of the Jeſuits, and of the myſterious ſilence and ſecret conduct of Maſonry. Its object was, the propagation of the moſt Antiſocial Syſtems of ancient Illuminiſm, and of the moſt Antireligious Syſtems of modern Philoſophiſm.

Brooding over this diſaſtrous project, Weiſhaupt caſt his eyes on the young pupils whom government had entruſted to his care to form them for magiſtrates of their country, and defenders of the laws, and he reſolved to begin his warfare againſt both by the perverſion of theſe youths. He beheld in diſtant ſucceſſion his firſt diſciples ſeducing others, thoſe again, ſubject to his

* Vid. Original Writings, Vol. I. let. 27, to Cato.

† See the Original Writings, Vol. I. *Inſtructio pro recipientibus*, art. B.—Let. 2, to Ajax.—Divers letters to Cato.—Laſt Obſervations of Philo.

‡ See hereafter the chapter on *Maſonry illuminized.*

laws, forming further adepts; and thus by degrees he came complacently to view his legions multiplying and ſpreading from the towns to the country, and reſident even in the courts of Princes. He already heard thoſe oaths which, under the ſecrecy of the Lodges, were to bind the minds and hearts of thoſe new legions who, replete with his diſorganizing ſpirit, were ſilently to undermine the Altar and the Throne. He calculated the time neceſſary, and ſmiled to think that he would one day have only to give the ſignal for the general exploſion.

He founds his Illuminiſm.

Scarcely had this modern Eratoſtratus attained his eight-and-twentieth year, ere he had laid the foundations of thoſe laws which he meant to give to his diſorganizing ſect. Though he had not actually written his code, he had arranged it in his mind, and he made his firſt eſſay on two of his pupils, one named *Maſſenhauſen* (whom he ſurnamed *Ajax*), about twenty years of age, and afterwards a Counſellor at Burkhauſen; the other called *Merz* (whom he ſurnamed *Tiberius*)* nearly of the ſame age, but whoſe morals and character proved ſo abominable, that they made even his vile ſeducer bluſh. Theſe two diſciples ſoon vying with their maſter in impiety, he judged them worthy of being admitted to his myſteries, and conferred on them the higheſt degree that he had as yet invented. He called them *Areopagi*, inſtalled himſelf their chief, and called this monſtrous aſſociation THE ORDER OF ILLUMINEES.

It was on the firſt of May 1776, that the inauguration was celebrated. Let the reader well obſerve this epoch. It indicates a feeble beginning; it preceded the French Revolution but by a few years; that however was the time when that abominable ſect firſt ſtarted into exiſtence, which was to combine all the errors, all the conſpiracies, and all the crimes of the adepts of Impiety, Rebellion, or Anarchy, and which, under the name of Jacobin, was to conſummate the dreadful Revolution. Such was the origin of that ſect which I had in view when I proclaimed to all nations, and unfortunately with too much truth, "That whatever their govern-

* Weiſhaupt, in a letter to Zwack, ſays, "My three firſt colleagues were *Ajax*, *you*, and *Merz*." (*Let.* 15, *Feb.* 1778.) This clearly ſtates, that *Merz* was the *Tiberius* who was illuminized with *Ajax*; for it is clear that *Zwack* was only initiated ten months after the two adepts *Ajax* and *Tiberius*. *See Orig. Writ. Vol. I. Sect. IV.*

† Orig. Writ. Vol. I. Sect. IV.—Let. 2, to Philip Strozzi.

" ment or religion might be, to whatever rank they " might belong in civil ſociety, if Jacobiniſm triumph- " ed all would be overthrown ; that ſhould the plans " and wiſhes of the Jacobins be accompliſhed, their " religion with its Pontiffs, their government with its " laws, their magiſtrates *and their property*, all would " be ſwept away in the common maſs of ruin ! Their " riches and their fields, their houſes and their cotta- " ges, their very wives and children would be torn " from them. You have looked upon Jacobinical fac- " tion as exhauſting itſelf in France, when it was only " making a ſportive eſſay of its ſtrength."*

According to the wiſhes and intentions of this terrible and formidable ſect, nations, aſtoniſhed, have yet only ſeen the firſt part of the plans formed for that general Revolution which is to beat down every Throne---overturn every Altar---*deſtroy all property*---blot out every law---and conclude by the total diſſolution of all ſociety!

Plan of this volume.

The omen is fatal ;---but (more fatal ſtill !) I have numberleſs proofs to demonſtrate the truth of this aſſertion. With reſpect to the Conſpiracies of Illuminiſm, I ſhall draw my proofs from their own code and their archives. I will begin with their code ; it will lay open the object, the extent, the manner, the means and inconceivable depth of the Conſpiracies of the ſect. This Firſt Part will comprehend the plan of their conſpiracies, the extract and analyſis of the code of laws which they had conſtructed for attaining their ends. The Second Part will ſhew their progreſs and their ſucceſſes from their firſt origin, till that period when, powerful in Revolutionary Legions, without leaving their ſecret dens, they unite and confound themſelves with the Jacobins, and in uniſon with them proſecute that war of deſolation which menaces with total ruin the Altar of every God---the Throne of every Monarch ---the Law of every Society---and the Property of every Citizen. O ! that I could, in delineating what the ſect has done, what it is doing, and what it ſtill meditates to do---that I could but teach nations and the chiefs of nations what they themſelves ought to do, to avert the impending danger ; thoſe, I ſay, who have miſtaken theſe diſaſters for a ſudden exploſion, while they are in fact but an eſſay of the ſtrength of the ſect, and the commencement of their general plan.

CHAP. II.

Code of the Illuminees.---General System, and division of the Code.

BY the code of the sect of Illuminees I mean the principles and systems which it had formed to itself on Religion and Civil Society, or rather against all Religion and all Civil Society whatever; I mean the government and the laws which it has adopted to realize its plans, and to guide the adepts in bringing the whole universe into its systems. This was not so much a code springing from an ardent mind, and an enthusiastic zeal for a great revolution, as the offspring of reflection on the means of rendering it infallible; for no sooner had Weishaupt conceived a plan, than he foresaw the obstacles which might thwart its success. Though he decorated the first pupils whom he had seduced with the title of his profound adepts, yet he did not dare unfold to them the vast extent of his plans. Pleased with having laid the foundation, he did not hurry the elevation of that edifice, which might have been exposed to fall for want of the proper precautions; no, he wished it to be as durable as time itself. For five whole years he meditated; and he foresaw that he should still have to pause for many a tedious day on the means of securing the success of his plans. His plodding head silently ruminated and slowly combined that code of laws or rather of cunning, of artifice, of snares and ambushes by which he was to regulate the preparation of candidates, the duties of the initiated, the functions, the rights, the conduct of the chiefs, and even his own. He watched every means of seduction, weighed and compared those means, tried them one after the other, and when he had adopted any of them would still reserve the power of changing them, in case he should happen to fall upon any that would be more disastrous.

Weishaupt prepares the code of the Illuminees.

Meanwhile his first disciples, now his apostles, gained him many partizans; he seduced many himself, and di-

rected their conduct by letter. His advice was adapted to circumstances, and artfully husbanding his promises, he kept the minds of his disciples perpetually in suspense as to the last mysteries. To his trusty adepts he promises *systems of morality, of education, and of polity, all entirely new;* and they might easily surmise that this future code would be no other than that of a morality without restraint, of a religion without a God, and of a polity without laws or any dependence whatsoever ;* though he did not dare entirely to throw away the mask. But his laws appeared imperfect, his snares were not sufficiently concealed, and he was convinced that time and experience alone could perfect the work on which he had so long meditated. Such are the colours, at least, in which we see him representing himself when his adepts, impatient to be initiated in the last mysteries, reproach him with the slowness of his proceedings: "It is from time and experience," says he, "that we "are to learn. I daily put to the test what I made last "year, and I find that my performances of this year are "far superior. Give me then time to reflect on what may "forward and on what may delay the execution of our "plans; to weigh what may be expected of our people "left to themselves or led and conducted by us.---Re- "member that what is done in haste, speedily falls to "ruin. Leave me then to myself, let me act alone; and "believe me, *time and I are worth any other two.*"†

His alarms. Let not the reader imagine that these meditations of Weishaupt alluded to the object of his views; that never varied; the destruction of Religion, the destruction of Society and the civil Laws, the destruction of all property,---that was the point at which he always aimed; and this impious man too well knew his crime not to be alarmed; we see him writing to his confidant, "You know the situation in which I stand. I must di- "rect the whole by means of five or six persons. It is "absolutely necessary that I should during my life re- "main unknown to the greater part of the adepts "themselves.---I am often overwhelmed with the idea "that all my meditations, all my services and toils are "perhaps only twisting a rope or planting a gallows

* Original Writings, Vol. I. Let. to Marius and Cato.

† Original Writings, Vol. I. Letters 3, 4, 47, 60, &c. to Marius and Cato.

" for myſelf; that the indiſcretion or imprudence of " but one man may overturn the moſt beautiful edifice " that ever was reared."*

At other times wiſhing to appear above ſuch fears, but ſtill reproaching the adepts with want of caution, he ſays, " If our affairs already go on ſo ill, the whole " will ſoon be undone; the fault will be thrown upon " me, and, as author of every thing, I ſhall be the firſt " ſacrificed. Yet that is not what frightens me; I know " how to take every thing on my own ſcore; but if " the imprudence of the Brethren is to coſt me my life, " let me at leaſt not have to bluſh before men of re- " flection, nor to reproach myſelf with an inconſiderate " and raſh conduct."†

Thus does every motive ſtimulate this famous Conſpirator to transfuſe into his code every precaution that could at the ſame time ſkreen him from condign puniſhment, and ſecure the ſucceſs of his plots. At length, after five years meditation on his ſide, and numerous conſultations with his truſty adepts, particularly with *Philo*, or the Baron *Knigge*, who acts a very exalted part in *Illuminiſm*, Weiſhaupt had regulated the mode of his myſteries, and had digeſted the code of his ſect, that is to ſay, the principles, the laws, and government adopted by the Illuminees to accompliſh the grand object of their Conſpiracy. Before we lead our readers through the immenſe labyrinth of this code, let us give a general idea of the ſyſtem which ſtimulated its author to the formation of thoſe laws. Terminates his code.

The more we meditate on that part of the code which we ſhall lay before our readers when we come to treat of the myſteries of Illuminiſm, the more clearly we obſerve Weiſhaupt adopting the principles of *Equality* and of *Liberty*, (propagated by modern Philoſophiſm) in order to preſent them in a new light, and to lead his diſciples to the ultimate conſequences of the moſt abſolute Impiety and Anarchy. General plan of his ſyſtem.

The modern Sophiſters, ſome following Voltaire, others Rouſſeau, had begun by ſaying, that all men were equal and free, and they had concluded *with reſpect to Religion*, that nobody, though ſpeaking in the name of a God who reveals himſelf, had the right of

* Original Writings, Vol. I. Let. 11 and 25, to Cato.

† Let. 22, to Cato.

preſcribing rules to their faith; the authority of revelation being caſt aſide, they left no other baſis for Religion to reſt upon, but the ſophiſtry of a reaſon the perpetual prey of our paſſions. They had annihilated Chriſtianity in the minds of their adepts. *With reſpect to Government* they had alſo aſſerted, that all men were equal and free, and they had concluded that every citizen had an equal right to form the laws, or to the title of Sovereign; this conſequence abandoning all authority to the capricious fluctuations of the multitude, no government could be legitimate but that founded on Chaos, or the volcanic exploſions of the democratic and ſovereign populace.

Weiſhaupt, reaſoning on the ſame principles, believed both the Sophiſters and the Democratic Populace to be too timid in drawing their inferences, and the following may be ſaid to be the eſſence of all his myſteries.

"Liberty and Equality are the eſſential rights that "man in his original and primitive perfection received "from nature. *Property* ſtruck the firſt blow at *Equa-* "*lity;* political Society, or Governments, were the firſt "oppreſſors of *Liberty; the ſupporters of Governments* "*and property are the religious and civil laws;* there- "fore, to reinſtate man in his primitive rights of Equa- "lity and Liberty, we muſt begin by deſtroying all Re- "ligion, all civil ſociety, and finiſh by the deſtruction "of all property."

Had true Philoſophy but gained admittance to theſe lodges of Illuminiſm, how clearly would ſhe have demonſtrated the abſurdity of each and all of theſe principles, and the extravagance and wickedneſs of ſuch conſequences, both to the maſter and his adepts! She would have ſhown, that the rights and laws of primitive man alone upon earth, or parent of a ſcanty generation, neither were nor ought to be the rights and laws of man living on an inhabited globe. She would have proved, that Nature, when ſhe ordained that man ſhould increaſe and multiply on this earth, and that he ſhould cultivate it, clearly announced that his poſterity were hereafter to live under the empire of ſocial laws. She would have obſerved, that without property this earth would have remained uncultivated and uninhabited; that without religious and civil laws the ſame earth would have only nurtured ſtraggling hordes of

vagabonds and ſavages. Then would our Bavarian Illuminee have concluded, that his Equality and Liberty, far from being the eſſential rights of man in the ſtate of perfection, would only be the inſtruments of his degradation, and aſſimilate him to the beaſts of the earth, if they were to be incompatible with Property, Religion, and Society. But true Philoſophy was an alien to his ſchool; and Weiſhaupt, with his deteſtable genius formed for error, applauds the ſophiſm, makes it the baſis of his ſyſtem, and the ultimate ſecret of his myſteries.

Its danger.

I am not ſimply to prove that ſuch is the grand object of the Conſpiracy, and of the ultimate revolution which he is preparing with all his adepts. Were that my only taſk, I ſhould cite the bleſſings which the hierophant of Illuminiſm pours out on thoſe hordes that roam without laws or ſociety, and the curſes which he vents againſt thoſe men who, fixing their abodes, name chiefs and conſtituted ſtates. The very menaces of the teacher unfold the whole of the Conſpiracy. "*Yes, princes and nations ſhall diſappear from off the face of the earth; yes, a time ſhall come when man ſhall acknowledge no other law but the great book of nature: This revolution ſhall be the work of the* SECRET SOCIETIES, *and that is one of our grand myſteries.** This ſingle paſſage of the code is ſufficient to demonſtrate both the object of the Conſpiracy and the extent of the projects of the ſect; but though the Conſpiracy ſhould be clearly proved, ſtill that would be doing little for the public good. Inſtead of a terrible and formidable ſect, nations and chiefs of nations might miſtake the Illuminees for a band of ſenſeleſs madmen, plodding without means a chimerical Revolution; therefore little to be feared, and too deſpicable to deſerve notice. Thus would wickedneſs find a cloak in its exceſſes; the ſect would proſecute its helliſh plots more actively, more confidently, and more ſucceſsfully, merely becauſe their object was ſuppoſed impoſſible. Society would be diſſolved; our laws, our religion, and our property, would be wreſted from us, becauſe we believed them proof againſt any attempt. Nations would tranquilly ſlumber on the brink of the precipice, and be plunged into deſtruction while they conſidered the fatal cauſe as the deluſion of delirium,

* See hereafter the Diſcourſe on the Myſteries.

and ſmiled on the plots of Illuminiſm. And its founder foreſaw this: for he ſays to his adepts, "*Let the laughers laugh, let the ſcoffers ſcoff; he that compares the paſt with the preſent, will ſee that nature continues its courſe without the poſſibility of diverting it. Its progreſs is imperceptible to the man who is not formed to obſerve it; but it does not eſcape the attention of the Philoſopher.**

Society then calls upon me to develop more than the exiſtence, or even the extent of the plots of the ſect--- I ſay, it calls on me loudly to proclaim the dangers which threaten us; yes, the evils which threaten all ſociety muſt be clearly ſhown. A manner of proceeding and an artful cunning big with crime, which will ſpeedily plunge nations into thoſe diſaſters which they may believe chimerical, is to be clearly aſcertained. I have to unfold the whole of a ſyſtem, an entire code, in which each inſtitute, each maxim, each regulation, is a new ſtep toward a univerſal revolution which ſhall ſtrike ſociety a mortal blow. I am not then about to inform each citizen that his religion, his country, *his property*, that every ſociety, people, or nation, are menaced; unfortunately that would be a taſk too eaſily performed. But I am bound to ſay, "In this horrible plot, ſuch are the dangers which threaten your country, and ſuch the perils that hang over your perſons." I muſt ſhow extenſive reſources combined with conſummate villany, where you imagined that nothing exiſted but the delirium of modern Philoſophiſm, deſtitute of means.

Weiſhaupt, like yourſelves, had foreſeen numerous obſtacles to his conſpiracy; and it appears that he had even exaggerated them. That for which his moſt famous adepts ſeem to deſpiſe their countrymen, ſhould be mentioned here as redounding to their honour. Weiſhaupt, ſurrounded by the faithful Bavarians, faithful to their God and to their country (rather ſpeculating on the human heart from his books, than cloſely obſerving men in the common intercourſe of life), was not aware how very much Philoſophiſm had forwarded his ſyſtems.† The generation which had attained the age of manhood appeared too much infected with the antiquated ideas on religion and government. But,

* See hereafter the Diſcourſe on the Myſteries.

† See the laſt Obſervations of Philo.

unfortunately, facts soon undeceived him, and this error only served, by deferring his hopes, to turn his mind to farther precautions and meditations, which sooner or later were to render his success infallible. He would say to himself, he would say to his trusty brethren, "*According to my views, I cannot employ men as they* "*are; I must form them;* each class of my order must "be a preparatory school for the next; and all this "must necessarily be the work of time."* But to accelerate the time he cast his eyes on that class of young men, which, just entering the world, easily fall a prey to error, because at that age they are under the influence of their passions. I shall hereafter show what it was that both shortened the time, and abridged their education, in presenting him with whole legions of adepts ready formed to his mysteries. It is first necessary, however, that the reader should be acquainted with the profundity of his system; because, had the French revolution not taken place, that system would alone have sufficed to render it certain and infallible; for could the French Revolution be done away at the present moment, and the ancient regimen be restored, this code would furnish Illuminism with all the means of effectuating one that should be still more disastrous. Let us then study it, let us dissipate the cloud in which it is enveloped. Reader, your own interest requires that you should follow our steps; and observe all the snares that have been laid for you; see with what art its disciples are beguiled, with what precaution it chooses, calls, and disposes its adepts. Its proceedings appear indeed to be slow, but they are nevertheless sure. It seems to exhaust all its art to acquire a single proselyte, but the same allurements attract whole legions. Its springs are secret, but the reader must know their power and with what constancy they move toward and direct the common ruin. He has seen the people agitated, animated, and even misled to ferocity; but he must also be informed how those adepts were created who fanaticised the people and rendered them ferocious.

Weishaupt lays down as an invariable and infallible principle, that the "grand art of rendering any revo-

* Original Writings, Vol. I. Let. to Cato.

" lution whatſoever certain---is to enlighten the people; " ---and to enlighten them is, inſenſibly to turn the pub- " lic opinion to the adoption of thoſe changes which " are the given object of the intended revolution.

" When that object cannot be promulged without " expoſing him that has conceived it to public ven- " geance, he muſt know how to propagate his opinions IN SECRET SOCIETIES.

" When the object is an univerſal Revolution, all the " members of theſe ſocieties, aiming at the ſame point, " and aiding each other, muſt find means *of governing in-* " *viſibly, and without any appearance of violent meaſures,* " *not only the higher and more diſtinguiſhed claſs of any* " *particular ſtate, but men of all ſtations, of all nations,* " *and of every religion---Inſinuate the ſame ſpirit every* " *where---In ſilence, but with the greateſt activity poſſible,* " *direct the ſcattered inhabitants of the earth toward the* " *ſame point.*" This is what he calls the grand problem on the polity of ſtates, on which he grounds *the force of ſecret ſocieties*, and on which the empire of his Illuminiſm was to reſt.*

" This empire once eſtabliſhed by means of the union " and multitude of the adepts, let force ſucceed to the " inviſible power. *Tie the hands of thoſe who reſiſt;* " *ſubdue and ſtifle wickedneſs in the germ;*" that is to ſay, cruſh thoſe whom you have not been able to convince.† He that teaches ſuch doctrines is not to be looked on as a weak enemy. When Weiſhaupt reſerved them for his myſteries, as well as the revelation of his ultimate object, he knew too well that they were only fitted for men who had long been trained to view them as the leſſons of nature and of philoſophy; and ſhould he meet with any who had anticipated them, it would only abridge their noviciate. But he needed nothing leſs than a whole generation. It was therefore to multiply the number of the adepts, to diſpoſe them by inſenſible degrees to receive his doctrines; by an inviſible hand to direct their ideas, their wiſhes, their actions, and their combined efforts, that the code of laws which he framed for Illuminiſm conſtantly tended.

Its diviſion. According to theſe laws, the ſect is divided into two grand claſſes, and each of theſe again ſubdivided into leſſer degrees proportionate to the progreſs of the adepts.

* See the Diſcourſe on the Myſteries. † Ibid.

The *firſt claſs* is that of PREPARATION. It contains *four* degrees, thoſe of *Novice*, of *Minerval*, of *Minor Illuminee* or *Illuminatus Minor*, and of *Major Illuminee* or *Illuminatus Major*.

Some intermediary degrees belong to the *claſs of* PREPARATION, which may be called of *Intruſion*; ſuch are thoſe which the ſect have borrowed from *Freemaſonry*, as a means of *propagation*. Of theſe maſonic degrees the *code of Illuminees admit the three firſt without any alteration*: it adapts more particularly to the views of the ſect the degree of *Scotch Knight* as an ultimate preparation for its myſteries, and it is ſtiled the degree of *Directing Illuminee* or *Illuminatus Dirigens*.

The *ſecond claſs* is that of the MYSTERIES, and this is ſubdivided into the *leſſer* and *greater myſteries*. The *leſſer* comprehend the prieſthood and adminiſtration of the ſect, or the degrees of *Prieſts* and of *Regents* or *Princes*.

In the *greater myſteries* are comprized the two degrees of *Magi* or Philoſopher and of the *Man King*. The *Elect* of the latter compoſe the *council and the degree of Areopagites*.*

In all theſe claſſes and in every degree, there is a part of the utmoſt conſequence, and which is common to all the Brethren. It is that employment known in the code by the appellation of Brother *Inſinuator* or *Recruiter*†. The whole ſtrength of the ſect depends on this part; it is that which furniſhes members to the different degrees; and Weiſhaupt, well knowing the importance of the taſk, turned all his genius toward it. Let us therefore begin by directing our attention to the diſcovery of it.

* See the Original Writings, Chap. II. Part II. page 8. and the laſt Obſervation of Philo, page 89, &c. &c.

† This is not a term of my invention; it really is to be found in the code. Inſinuator or *Anwerber* (ſignifying *recruiter*) are the two words generally made uſe of to expreſs this character.

CHAP. III.

First Part of the Code of the Illuminees.---Of the Brother Insinuator, or the Recruiter.

Object of the Insinuator.

BY the appellation of *Brother Insinuator*, is to be underſtood the *Illuminee* whoſe peculiar office is to make proſelytes for the ſect. Some brethren were more particularly inſtructed for that end; they might, indeed, be called the Apoſtles or Miſſionaries of the Order, being thoſe whom the ſuperiors ſent to the different towns and provinces, and even into diſtant countries, to propagate its doctrines and to eſtabliſh new Lodges. Theſe had received, in addition to the common rules, farther inſtructions peculiar to the higher degrees. "Theſe (as Weiſhaupt writes) may ſometimes be the moſt *imbecile*, and at other times the moſt ingenious of the Brotherhood." From the former he can depend on a blind obedience to the rules he lays down, which are never to be deviated from; and with reſpect to the latter, provided they be zealous and punctual, ſhould they even tranſgreſs any of the laws, it would not be in ſuch a manner as to commit either their own ſafety or that of the Order; and they would ſoon make amends for their indiſcretion by ſome new artifice. But, whatever may be the ſenſe of the Illuminee, he is obliged once or twice in his life to act the part of Brother Inſinuator, and that with a certain ſucceſs, by the acquiſition of two or three proſelytes, under pain of perpetually remaining in the lower degrees. Some Brethren of high rank may have been diſpenſed from this formality; but as to the generality of them there exiſts a poſitive law on that point.* To ſtimulate the zeal of the Brethren, the Inſinuator is by the laws of the code eſtabliſhed ſuperior over every novice that he has gained to the Order: It is expreſſed as follows: "Every Illuminee may form to himſelf a "petty empire; *and from his littleneſs, emerge to great-* "*neſs and power.*†"

* Original Writings. The Statutes reformed, Art. 18. † Ibid.

Such then is the first duty imposed upon every Illuminee for the propagation of the sect; and this is the part which first claims our attention, in order that we may be able to form an idea of the immensurable powers of Weishaupt for seduction.

This part may be said to be subdivided into three. The rules laid down are, first, those which are to guide the Brother *Insinuator* in the choice of persons to be admitted or excluded; then follow those which are to teach him how to entice into the order those persons whom he has judged proper for it; and lastly come those rules and arts by which novices are to be formed, and even involved in Illuminism before they are officially admitted.

Part. I. of his mission. The choice of Candidates.

In order to judge of the qualifications of the persons whom he may enlist, every Illuminee is to begin by procuring tablets, which he is to keep in the form of a Journal; and this is *his Diary*. Assiduously prying into every thing that surrounds him, he must vigilantly observe all persons with whom he becomes acquainted, or whom he meets in company, without exception of relations, friends, enemies, or entire strangers; he must endeavour to discover their strong and their weak side; their passions and prejudices; their intimacies, and, above all, their actions, interests and fortune; in a word, every thing relating to them: and the remarks of every day he must enter in his Diary.

A twofold advantage is to be reaped from these particulars of information; first, by the order in general and its superiors; secondly, by the adept himself. Twice every month he will make a general statement of his observations, and he will transmit it to his superiors. By these means the Order will be informed what men, in every town or village, are friendly or inimical to it. The means of gaining over the one or destroying the other will naturally occur. With respect to the *Insinuator*, he will learn how to judge of those who are proper persons to be received or rejected, and he will carefully insert his reasons for the admission or rejection of those persons in his monthly statements.*

* Original Writings.—The Statutes reformed, Art. 9, 13, and following.—Instructions for the Insinuators, Sect. XI, No. 1.—for the Insinuated Nos. 1, 3, 5, &c.—Let. the 4th to Ajax.

The Recruiting Brother will carefully guard againſt giving the moſt diſtant hint that he is an Illuminee. This law is peremptory for the Brethren, but more particularly for all the *Inſinuators*, whoſe ſucceſs may often eſſentially depend on it. It is to them that the legiſlator ſo ſtrongly recommends all that exterior of virtue and of perfection, that care of ſhunning all publick ſcandals which might deprive them of their aſcendancy over the minds of thoſe whom they ſeek to entice into the Order.* The law expreſsly ſays, "*Apply yourſelves to the acquiring of interior and exterior perfection;*" but leſt they ſhould conceive that this perfection even hinted at the maſtering of their paſſions, and at renouncing the pleaſures of the world, he adds, "Attend particularly to the art of diſſembling and of diſguiſing your actions, the better to obſerve thoſe of others, and to penetrate into their inmoſt thoughts. *Die kunſt zu erlernen ſich zu verſtellen, andere zu beobachten, und aus zu forſchen.*" It is for that reaſon that theſe three great precepts are to be found in the ſummary of the Code: HOLD THY TONGUE—BE PERFECT—DISGUISE THYSELF—almoſt following each other in the ſame page, and ſerving as an explanation of each other.†

Who are to be excluded.

Having made himſelf perfectly maſter of theſe precepts, and particularly of the laſt, the *Inſinuator* is next to turn his attention to thoſe perſons whom he may admit or ought to reject. He is not to admit into the Order either Pagans or Jews; but he is equally to reject *all religious;* and above all to *ſhun the Ex-Jeſuits as he would the plague. Ordens geiſtliche durfen nie aufgenommen werden, und die Ex-Jeſuiten ſoll man wie die peſt fliehen.*‡

The cauſe of ſuch excluſions is obvious. To ſpeak of religion, and admit, without any precaution, Jews, Turks and Pagans, would be too open a manifeſtation of what their religion was; and not to reject religious, would be expoſing themſelves to be betrayed by their own adepts.

Unleſs they gave evident ſigns of a ſincere amendment, all indiſcreet talkers were to be rejected; and

* See Original Writings, Vol. II. Let. 1, and 9.

† Original Writings, Vol. I. p. 40. Nos. 4, 6, and 8.

‡ The Laſt Works of Spartacus and Philo.—Inſtruction for the Stationary Prefects and Superiors, Page 153, Let. the 2d.—And Original Writings, Inſtructio pro Recipientibus, Nos. 1, and 5.

alſo thoſe men whoſe pride, or head-ſtrong, intereſted, and inconſtant minds denoted that it would be impoſſible to infuſe into them that zeal ſo neceſſary for the Order; all thoſe again, whoſe drunken exceſſes might injure that reputation of virtue which the Order was to acquire; all thoſe, in ſhort, whoſe meanneſs and groſſneſs of manners would render them too untractable to give hope for their ever becoming pliant and uſeful.*

"*Leave thoſe brutes, thoſe clowniſh and thick-headed fellows!*" he exclaims in his Chapter on Excluſions; but, though he excluded theſe thick-headed fellows, Weiſhaupt was aware that there exiſted a good ſort of beings which ſome might call ſtupid, but who are not to be told ſo, as advantage may be taken of their ſtupidity. Such were, for example, a Baron *D'Ert*, and many others, who holding a certain rank in the world, though deſtitute of common ſenſe, have at leaſt their riches to recommend them. "*Theſe are a good ſort of beings,*" ſays our illuminizing legiſlator; "they are neceſſary be-
"ings. They augment our number and fill our coffers,
"*augent numerum et ærarium.* Courage then! and
"make theſe gentry ſwallow the bait; but beware of
"communicating to them our ſecrets; *For this ſpecies*
"*of adept muſt always be perſuaded that the degree they*
"*are in is the higheſt.*"†

Indeed, there is a ſort of half excluſion for princes. The Code ordains that they ſhall ſeldom be admitted, and even when they are, ſhall ſcarcely ever riſe beyond the degree of *Scotch Knight;* or, in other words, they are never to paſs the threſhold of the myſteries. Hereafter we ſhall ſee the Legiſlator finding an expedient for introducing them beyond that degree, but ſtill without giving them any further inſight into the myſteries;‡ and being particularly careful to hide from them certain Laws of the Order.§

I cannot take upon myſelf to ſay, whether a ſimilar expedient had been found as an exception to the genetal rule which excluded women; but it is certain, that this law was, during a long time at leaſt, only proviſional; and many of the brethren fought to revoke it.

* Inſtructio pro Recipientibus, page 94, and Weiſhaupt's Letters, paſſim.

† Original Writings. See the firſt Letters to Ajax and Cato.

‡ See Degree of Regent, page 154, Letter N.

§ See Inſtructions for the Provincial, No. 16.

Plan for the admiſſion of Women.

Freemaſonry had its female adepts, and the Illuminees wiſhed to have theirs. The plan is written in *Zwack's* own hand-writing, and he was the moſt intimate friend and confidant of Weiſhaupt, in ſhort, his *incomparable* man. It is couched in the following terms:

"*Plan for an Order of Women.*—This Order ſhall be ſubdivided into two claſſes, each forming a ſeparate ſociety, and having a different ſecret. The firſt ſhall be compoſed of virtuous women; the ſecond, of the wild, the giddy, and the voluptuous, *auſchweifenden.*

"Both claſſes are to be ignorant that they are under the direction of men. The two ſuperiors are to be perſuaded that they are under a mother Lodge of the ſame ſex, which tranſmits its orders; though in reality theſe orders are to be tranſmitted by men.

"The Brethren who are intruſted with this ſuperintendance ſhall forward their inſtructions without making themſelves known. They ſhall conduct the firſt, by promoting the reading of good books, but ſhall form the latter to the arts of *ſecretly gratifying their paſſions, durch begnuging ihrer leidenſchaften im verborgenen.*"

A preliminary diſcourſe prefixed to this plan points out the object and future ſervices of theſe illuminized ſiſters. "The advantages which the real order would reap from this female order would be, firſt, the money which the ſiſterhood would pay at their initiation; and, ſecondly, a heavy tax upon their curioſity, under the ſuppoſition of ſecrets that are to be learned. *And this aſſociation might moreover ſerve to gratify thoſe brethren who had a turn for ſenſual pleaſure.*"*

A liſt and deſcription of eighty-five young ladies of Manheim accompanied this project of Zwack, very properly ſurnamed the Cato of Illuminiſm; from among whom, in all probability, the founders of theſe two claſſes were to be choſen. Circumſtances not having favoured our modern Cato's views, we obſerve ſeveral other adepts propoſing ſimilar plans. An aſſeſſor of the Imperial Chamber at Wetzlaar of the name of *Diſtfurt*, known among the Illuminees by that of *Minos*, and who roſe to the degree of *Regent*, and to the dignity of Provincial, ſeemed to diſpute the honor of this invention, both with Brother Hercules and even

* Original Writings, Vol. I. Sect. V.

with Cato himſelf: We muſt allow, at leaſt, that nobody was more anxious for the execution of the project than he was. He had already ſubmitted his ideas to the Baron Knigge, and he applies anew to Weiſhaupt. He even deſpairs of ever bringing men to the grand object of the order without the ſupport of female adepts. Indeed, ſo ardent is his zeal, that he makes an offer of his own wife and his four daughters-in-law to be the firſt adepts. The eldeſt was exactly the perſon for the philoſophized ſiſterhood; ſhe was four-and-twenty years of age, *and with reſpect to religion her ideas were far above thoſe of her ſex;* they were modelled on her father's. He had attained to the degrees of *Regent* and *Prince* of the Illuminees, and ſhe would have been *Regent* and *Princeſs*. In the higher myſteries, together with Ptolemy's wife, we ſhould have ſeen the one correſponding with her father, the other with her huſband. Theſe illuminized Princeſſes would be the only two perſons of the order who ſhould know that they were all under the direction of men. They would preſide over the trials and receptions of *Minervals*, and would initiate thoſe whom they judged worthy into the grand projects of the ſiſterhood for the reform of governments and the happineſs of mankind.*

But, notwithſtanding all the plans and zeal of the Brethren, it does not appear that the legiſlator ever conſented to the eſtabliſhment of the ſiſterhood. Yet he ſupplied the want of ſuch an inſtitution by ſecret inſtructions which he gave the *Regents* on the means of making the influence of women over men ſubſervient to the order without initiating them in any of the ſecrets. He ſays, that the fair ſex having the greateſt part of the world at their diſpoſition, *no ſtudy was more* " *worthy of the adept* than the art of flattery in order " to gain them; that they were all more or leſs led " by vanity, curioſity, the pleaſures or the love of no- " velty; that it was on that ſide they were to be at- " tacked, and by that they were to be rendered ſer- " viceable to the order."† He nevertheleſs continued to exclude great talkers and women from all the de-

* Original Writings, Vol. I. let. of Minos, p. 169.

† See the New Works of Spartacus and Philo, and Inſtructions for the degree of Regent, No. 6.

grees, nor was the sixth article of his instructions for the *Insinuator* rescinded.

Who are to be chosen.

Notwithstanding all these exclusions, the legislator leaves a sufficient scope wherein the Insinuator may exercise his zeal. He recommends generally young men of all stations from eighteen to thirty; but more particularly those whose educations were not completed, either because he thought they would more easily imbibe his principles, or would be more grateful and more zealous for doctrines for which they were indebted solely to him.†

But this preference is not an exclusion for men of a certain age, provided they are not past service, and are already imbued with the principles of Illuminism.‡ This, however, chiefly regards those persons whose rank in life can give *consequence* and afford *protection* to the order. The Recruiters are particularly instructed to insinuate themselves into the good opinion of such persons, and if possible to entice them into the order.

There is yet another species of men, who have speech as it were at command; such as attornies, counsellors, and even physicians. "Those are worth having," says Weishaupt; "but *they are sometimes real devils, so "difficult are they to be led; they however are worth "having when they can be gained over.*"*

The *Insinuator* is also to admit artists, mechanics of all professions, painters, engravers, white-smiths and black-smiths; but above all booksellers, those who keep post-horses, and school-masters. Hereafter the reader will see the use for which these men were intended.§

To yet another class of men our legislator often calls the attention of the *Insinuator*: "*Seek me out, for "example,*" says Weishaupt, "*the dexterous and dash-"ing youths. We must have adepts who are insinua-"ting, intriguing, full of resource, bold and enterprising; "they must also be flexible and tractable, obedient, docile, "and sociable.* Seek out also those who are distin-"guished by their *power, nobility, riches, or learning,* "nobiles, potentes, divites, doctos, quaerite----Spare

† Orig. Writ. Instructiones pro Recipientibus, Page 54, No. 4; and Page 55, No. 18.

‡ Ibid. Vol. II. Part the 2d, Section and degree of Regent.

* Orig. Writ. Vol. I. Let. to Ajax.

§ See Instructions for the Insinuator, No. 4.—Weishaupt's Letters, passim—and the degree of Regent.

" no pains, ſpare nothing in the acquiſition of ſuch " adepts. If heaven refuſe its aidance, conjure hell.

" *Flectere ſi nequeas ſuperos, Acheronta moveto.*"*

With reſpect to religions, he prefers the diſciples of Luther and Calvin to the Roman Catholics, and greatly prefers the former to the latter. This diſtinction ſhould alone ſuffice to open the eyes of many who wiſh to perſuade themſelves that the whole of the revolutionary fury is aimed at the Roman Catholic religion. This motley crew certainly did the Catholics the honour of directing their ſhafts more pointedly at them, as ſtrenuous opponents of their impiety and of their religious and civil anarchy; but it was to preſerve the Proteſtant religion that Weiſhaupt gives them ſuch a preference, in hopes of making them ſubſervient to his plots? That he did give ſuch a preference cannot be doubted, when we ſee him expreſsly writing to an adept whom he had commiſſioned to look out for a perſon proper to be received into the higher myſteries and to found a new colony of Illuminees,---*were this man a Proteſtant I ſhould like him much better.---Ware es ein Proteſtant, ſo ware es mir um ſo lieber.*† Weiſhaupt's moſt famous adept conſtantly manifeſts the ſame predilection; he even wiſhes to retrench certain parts of the myſteries that he may not alarm the Catholics, and ſeems always to hint at Frederic the IId's ſaying, *We Proteſtants go on briſker.*‡ Moſt certainly this proves beyond a poſſibility of doubt, that the deſtruction of all Proteſtant laws, whether civil or religious, had place in their plans. Nor were the Proteſtants of Germany the dupes of ſuch a policy, as many of the moſt determined antagoniſts of Illuminiſm were of that religion.

Further, he wiſhes to entice men into his order who have fixed reſidences in towns, ſuch as *merchants* and *canons*, who might aſſiduouſly propagate his doctrines, and eſtabliſh them in their neighbourhoods.§

The Recruiter muſt uſe every art (for an obvious reaſon) to engage *ſchoolmaſters*, and to inſinuate his

* Ibid. Let. 3d to Ajax.

† Orig. Writ. Vol. I. Let. to Tiberius, p. 223.

‡ See Vol. I. page 33.

§ Inſtructions for the Provincial and Orig. Writ. Vol. I. Part II, No. 3, page 26.

doctrines into, and gain adepts in the *military academies*, and other places of education; he is even to attempt the seduction of *the superiors of ecclesiastical seminaries*.‡

"He will spare no trouble to gain the Prince's officers, whether presiding over provinces, or attending "him in his councils. He that has succeeded in this "has done *more*," says the code, "than if *he had engaged* "*the Prince himself*."* In fine, the Provincial, or the "chief Insinuator, is *to recruit* every thing that can be "tainted with Illuminism, or can be serviceable to its "cause."†

The following extraordinary instructions are also given by Weishaupt respecting the choice of adepts: "Above all things (he says to his Insinuators) pay attention to the figure, and select the well-made men and "handsome young fellows. They are generally of engaging manners and nice feelings. When properly formed, they are the best adapted for negociations; for first "appearances prepossess in their favour. It is true, they "have not the depth that men of more gloomy countenances often have. They are *not the persons to be* "*entrusted with a revolt, or the care of stirring up the* "*people*; but it is for that very reason that we must "know how to choose our agents. I am particularly "fond of those men whose very soul is painted in their "eyes, whose foreheads are high, and whose countenances are open. Above all, examine well the eyes, "for they are the very mirrors of the heart and soul. "Observe the look, the gait, the voice. Every external appearance leads us to distinguish those who are "fit for our school.§

"Select *those in particular who have met with misfortunes, not from accidents*, but by some act of injustice; "that is to say, in other words, the DISCONTENTED; *for* "*such are the men to be called into the bosom of Illumin-* "*ism, as into their proper asylum*."¶

Let not the reader already exclaim, How deep are the views of this illuminizing Sophister! How has he foreseen every point! With what discernment does he lay his snares to entrap those who are to be the future

‡ Ibid. Nos. 11 and 13.
* Ibid. No. 15. † Ibid. No. 18.
§ Let. 11th to Marius and Cato.
¶ Instruction for the Local Superiors, letter II.

agents of his plots! The reader has as yet seen merely a ſchedule of thoſe perſons who may be admitted or rejected; but that does not ſufficiently ſecure the order with reſpect to the elections which the Inſinuator may have made. Before he undertakes the initiation of any perſon whom he may have thought proper, he is to make a ſtatement from his diary of every thing that he may have obſerved with reſpect to his morals, opinions, conduct, and even of his connections in life. He is to ſubmit this ſtatement to his ſuperiors, who will compare it with the notes they are already in poſſeſſion of, or may acquire from other adepts, reſpecting the candidate, or even with a new ſtatement, in caſe they judge the laſt to be inſufficient. Even when the choice made by the Inſinuator is approved of, all is not ſettled; the ſuperiors have to determine which of the Inſinuators is to be entruſted with the care of enticing the approved perſon into the order: for all this is foreſeen in the code. It is not allowed to all the brethren to exerciſe promiſcuouſly ſo important a truſt among the prophane, though they may have pointed out the perſon proper for reception. The young adept is not to meaſure his ſtrength with the man who has the advantage over him in years and experience, nor is the tradeſman to undertake the magiſtrate. The ſuperior is to name the moſt proper Inſinuator, judging from the circumſtances, age, merits, dignities, or talents of the future candidate.* At length, when the miſſion is given, the Inſinuator begins to lay his ſnares.---Such is the ſecond part of this extraordinary functionary, and all his ſubſequent ſteps are regulated by the code.

Part II. How to entice the Candidates.

Candidate, in the ordinary acceptation of the word, means a perſon who has ſhown a deſire or taken ſome ſteps to enter into ſome order, or to acquire ſome dignity. In Illuminiſm it means the perſon on whom the order has fixed its attention. It often happens that the candidate is ignorant of the very exiſtence of the ſect. It is the Inſinuator's buſineſs to inſpire him with the wiſh of entering it. To accompliſh this grand object, two different methods are inculcated. The firſt is, for the Inſinuator who has ſome candidate in view remarkable for his ſcience, or of a certain age. The ſecond,

* Inſtructiones pro Recipientibus. Orig. Writ. Vol. I. Nos. 2 and 7, page 54.

for him who is entruſted with young men from eighteen to thirty, and who are ſuſceptible of a ſecond education. A third method was propoſed for workmen, and thoſe clowniſh fellows whoſe education had been but little attended to. We may obſerve Weiſhaupt conſulting with his confidant Zwack on this part of the code; but whether it was never digeſted, or that he ſaw the Inſinuators could eaſily ſupply the defect, no further mention is made of the third method. Let us then examine the eſſence of the firſt two.

To exemplify the firſt method, let us ſuppoſe one of thoſe men who have gone through a complete courſe of modern Philoſophiſm, who, ſhould they not ſcoff at Chriſtianity, would at leaſt heſitate at every thing which is called religion; for the code forewarns the Inſinuator, that his efforts would be vain ſhould he attempt to ſeduce Philoſophers of another ſtamp, men of ſound judgment, and who would never be partizans of doctrines which could not endure the light of broad day. But when he ſhall have diſcovered one of the former who has already pretty well imbibed the principles of the ſect, he will aſſume the character of a Philoſopher well verſed in the myſteries of antiquity. He will have little difficulty in acting ſuch a part, as he will find ample inſtructions in the code. To follow thoſe inſtructions faithfully, he muſt begin "by deſcanting on "the ſupreme felicity of being verſed in ſciences which "few can approach, of walking in the paths of light "while the vulgar are groping in darkneſs. He muſt "remark, that there exiſt doctrines ſolely tranſmitted "by ſecret traditions, becauſe they are above the "comprehenſion of common minds. In proof of his "aſſertions he will cite the Gymnoſophiſts in the Indies, "the Prieſts of Iſis in Egypt, and thoſe of Eleuſis and "the Pythagorean ſchool in Greece." He will ſelect certain ſentences from Cicero, Seneca, Ariſtides, and Iſocrates; and, leſt he ſhould ever be taken unawares, he will learn thoſe by heart which the legiſlator has carefully inſerted in the code. Though it would be very eaſy to demonſtrate from thoſe very authors, that the ancient myſteries laid down no fixed principles on the important points of the *Providence of God*, and of the *origin and order of the univerſe*, the Inſinuator is nevertheleſs to quote thoſe texts to prove that there

exists a secret doctrine on these objects, and above all a doctrine calculated to *render life more agreeable, and pain more supportable; and to enlarge our ideas on the majesty of God.* "Let him add, that all the sages of antiquity were acquainted with these doctrines; let him insist on the uncertainty that man is in with respect *to the nature of the soul, its immortality*, and *its future destiny*. He will then sound his candidate, to know whether he would not rejoice at having some satisfactory answers on objects of such great importance. At the same time he will hint that he has had the happiness of being initiated into these doctrines, and that, should the candidate wish it, he would do his best to procure him the same felicity; but that it was a science gradually imparted, and that certain men possessed the talent of guiding him from a distance, of leading him to the discovery of this new world, and that without being ever in his presence.*

When the Insinuator has by such language succeeded in exciting the curiosity of his candidate, he must then ascertain his opinions on some particular articles. He will propose the discussion of certain questions in writing, and of certain principles, as the groundwork on which they are in future to proceed. The code does not determine what these questions are to be, because they vary according to the political and religious dispositions which the Insinuator may have observed in the candidate. Should these dissertations no way agree with the principles of the sect, the Insinuator will abandon his prey. Should the sophisticated candidate, or the man of importance, be found properly disposed, he will be admitted to the very threshold of the mysteries. The Insinuator will simply explain the inferior degrees to him, and mention the divers trials which the order has dispensed with in consideration of his merit.†

Notwithstanding the artifice observable in this method, it is still reserved for those who need only to be acquainted with Illuminism to adopt its tenets. But should the Insinuator be entrusted with a young candidate or with one whose principles no way coincide with those of the sect, and who is yet to be formed; it is then that Weishaupt developes that immense theory of art

* Original Writings, Vol. II. Part II. Sect. I.
† Original Writings, Vol. II. Part II. Sect. I.

and cunning by which he is inſenſibly to enſnare his victims. "Let your firſt care," he ſays to the inſinuators, "be to gain the affection, the confidence, and the "eſteem of thoſe perſons whom you are to entice into "the order---let your whole conduct be ſuch, that they "ſhall ſurmiſe ſomething more in you than you wiſh "to ſhow---hint that you belong to ſome ſecret and "powerful ſociety---excite little by little, and not at "once, a wiſh in your candidate to belong to a ſimilar "ſociety---Certain arguments and certain books which "the inſinuator muſt have, will greatly contribute to "raiſe ſuch a wiſh; ſuch are, for example, thoſe which "treat of the union and ſtrength of aſſociations." The Legiſlator then carefully adds a liſt of thoſe books, and the order charges itſelf with the care of furniſhing a certain number of them to the adepts. The works of *Meiners*, and particularly of *Baſſadows*, are frequently recommended by Weiſhaupt, as the beſt fitted to inſpire their readers with the love and principles of ſecret ſocieties. But nothing can equal the art with which he himſelf has drawn up the reaſons, by the help of which the Inſinuator is to perſuade his young candidate of the pretended neceſſity for theſe myſterious aſſociations.

"One repreſents, for example," ſays the code, "a "child in the cradle; one ſpeaks of its cries, its tears, "its weakneſs---One remarks how this child, abandoned to itſelf, is entirely helpleſs; but that, by the help "of others it acquires ſtrength---One ſhows how the "greatneſs of Princes is derived from the union of their "ſubjects---One exalts the advantages of the ſtate of "ſociety over the ſtate of nature---Then one touches "on the art of knowing and directing mankind---How "eaſily, you will ſay, could one man of parts lead "hundreds, even thouſands, if he but knew his own "advantages. This is evidently proved by the organization of armies, and the amazing power which "princes derive from the union of their ſubjects."

After having deſcanted on the advantages of ſociety in general, touch upon *the defects of civil ſociety, and ſay how little relief is to be obtained even from one's beſt friends,---and how very neceſſary it would be to ſupport each other in theſe days. Add, that men would triumph even over heaven were they but united---That it is their diſunion which ſubjects them to the yoke.*---This is to be

explained by the fable of the wolf and the two dogs, the latter of whom could only be vanquiſhed by the former after he had parted them; and by many other examples of the ſame kind which the Inſinuator will collect.*

As a proof of what great and important things ſecret ſocieties can effectuate, he will adduce the examples of the Freemaſons, of the myſterious ſocieties of antiquity, and even of the Jeſuits. He will aſſert, that all the great events of this world are dependent on hidden cauſes, which theſe ſecret ſocieties powerfully influence; *he will awake in the breaſt of his pupil the deſire of ſecretly reigning, of preparing in his cloſet a new conſtitution for the world, and of governing thoſe who think they govern us.*†

"When you ſhall have got thus far," ſays the code, "begin to ſhow (as it were unguardedly) that you are not entirely ignorant of thoſe ſecrets; throw out ſome half ſentences which may denote it. Should your candidate take the hint, preſs him, and return to the charge, until you ſee him betray ſymptoms of a deſire inſtantaneouſly to unite with ſuch a ſociety.

"The Inſinuator, however, who has thus far ſucceeded in inſpiring his pupil with ſuch a wiſh, has not played off every engine with which the code has furniſhed him. To ſound the very bottom of his mind, he will pretend to conſult him as if he had been entruſted with certain ſecrets, he will make objections on the ſecrecy of theſe ſocieties; but ſhould they make too much impreſſion he will reſolve them himſelf. At other times, to ſtimulate the curioſity of his pupil, he will hold a letter in his hand written in a cypher, or he will leave it half open on his table, giving his candidate ſufficient time to obſerve the cypher, and then ſhut it up with all the air of a man who has important correſpondences to keep ſecret. At other times ſtudying the connections and actions of his pupil, he will tell him of certain circumſtances which the young man will think he has

* Extract of the Inſtructions for the Brethren charged to enroll and recieve the candidates—Original Writings, Vol. I. Sect. IX. and XII.—Alſo in the degree of Illuminatus Major, inſtructions on the ſame object, Document A.

† Original Writings, ibid. No. 11 and 12—Illuminatus Major, Document A, and Letters K. L.

learned by means of these secret societies, from whom nothing is hidden, though *they* are concealed from all the rest of the world."*

These artifices may be greatly abridged, according as the friendship or communicative disposition of the candidate shall have laid him more open; but on the other hand, should they not suffice, the Insinuator is not on that account to abandon his purpose; let him try to accomplish by others what he has failed in himself.--- Let him examine his own conduct, and see if he has not neglected some one or more of the rules prescribed in the code; let him redouble his attention and his complaisance. Should it be necessary to humble himself in order to command, let not the Insinuator forget the formal precept of his legislator, "Learn also to act the "valet in order to become master." *Auch zu weilen den knecht gemacht, um dereinst herr zu werden.*†

After such a long series of condescensions and discussions the candidate at length must pronounce. If he submit to all these insinuations, he is admitted among the novices of the order; but should he persist in his refusal, let him learn the fate which awaits him from those who have experienced it. "*Unhappy, supremely wretched is* "*the youth whom the Illuminees have sought in vain to* "*entice into their sect.* Should he even escape their "snares, do not let him flatter himself with being proof "against their hatred; and let him take care. *The* "*vengeance of* SECRET SOCIETIES *is not a common ven-* "*geance; it is the hidden fire of wrath. It is irrecon-* "*cilable, and scarcely ever does it cease the pursuit of its* "*victims until it has seen them immolated.*"‡ Such at least is the account which history gives us of those who have been guarded enough to withstand the insinuations of the sect, and particularly of those who, after having gone the first steps with the Insinuator, have refused to proceed any farther with him.

The fate of indocile candidates.

I could cite divers examples; though I once thought that I had met with one of a quite opposite nature, in the person of *Camille de Jourdan*, the same deputy who was to have been involved in the sentence of transportation against Barthelemy and Pichegru after the

* Original Writings, ibid. No. 17 to 22.
† Ibid. Let. 3d, to Ajax.
‡ Important Advice, &c. by Hoffman. Preface to Vol. II.

revolution of the 4th of September, but who luckily eſcaped from the graſp of the triumvirate. I heard him ſpeaking in the higheſt terms, of one of theſe Inſinuators who had for a long time endeavoured to entice him into the order. He was much aſtoniſhed at hearing me ſpeak of theſe men as conſummate in all the artifices of the moſt villanous hypocriſy. He maintained that his Illuminee was mild, modeſt, and moderate; full of reſpect for the Goſpel; in a word, one of the moſt virtuous men he had ever known. In reply, I enumerated all the proceedings of the Inſinuator, and the artifices he had played off before he quitted his prey. To all that Mr. Camille anſwered, "It is true; "ſuch was his behaviour: but it was his zeal for the "ſect which blinded him, and made him have recourſe "to ſuch expedients in order to work what he called "my converſion; yet, with all that, it was impoſſible "for any body to ſpeak of virtue and religion in ſo "impreſſive a manner as he did without being at leaſt "an honeſt man."---"Well," ſaid I, "I will venture to "aſſert, that the laſt attempt of your Inſinuator was as "follows. He propoſed to you to give your thoughts "in writing on certain queſtions; you did ſo; your "opinions proved directly oppoſite to his; he never "ſaw you after, became your implacable enemy, and "has never ſince ceaſed calumniating you." "All "that again," anſwered Mr. Camille, "is very true; "nor was it his fault that I did not loſe both friends "and fortune. Before that affair he uſed to praiſe me; "afterwards, however, he reprefented me as a moſt "dangerous man. You cannot conceive what lies he "invented about me, and I was unfortunate enough to "obſerve that they had made impreſſion."---Is it poſſible to be believed? Mr. Camille could not yet be perſuaded but that his Inſinuator was a virtuous man; ſo profound are the arts of hypocriſy which are to be imbibed from Weiſhaupt's laws! I was acquainted with two biſhops, who had as completely miſtaken the characters of their Inſinuators as Mr. Camille de Jourdan.

But I will cite the example of Mr. Stark. I never could conceive what this Mr. Stark was whom I ſaw perpetually abuſed by the Illuminees. Nicolai and Mirabeau ſpared no pains to render him odious to the

Proteſtants in Germany; they ſaid he had received the Catholic orders of prieſthood privately,* though every thing ſeemed to denote that he was a Proteſtant. I took ſome pains to inform myſelf who this Mr. Stark was, and I found him one of the moſt learned Proteſtant miniſters in Germany: that his zeal for his religion had aquired him the degree of Doctor, and had preferred him to be Grand Almoner and Counſellor to the Landgrave of Heſſe Darmſtadt; but that in common with ſeveral other learned men, ſuch as Hoffman and Zimmerman, he had had the misfortune of being ſought after by the Illuminees; that he would not hearken to them; that the Illuminees had expreſſed a wiſh to have an adept near the perſon of the prince, and that he had been bold enough to anſwer his Inſinuator, "*If you "ſeek ſupport, I am too little and my prince too great to "protect you.*"---And every candidate who will make the ſame reſolute ſtand againſt the agents of the order muſt expect to be repaid with ſimilar calumnies. The law of the order is invariable and preciſe, particularly with reſpect to thoſe whoſe talents may be obnoxious to Illuminiſm. *They muſt be gained over or ruined in the public opinion.* Such is the text, *ſo ſoll man den ſchriſt ſteller zu gewinnen ſuchen oder, verſchreyen.*† But it is now time to follow the candidate who has ſhown himſelf more docile through the various preparatory degrees.

* Mirabeau Monarchie Pruſſienne, Vol. V. art. Religion.
† Inſtructions for the Regent, No. 15.

CHAP. IV.

Second Part of the Code of the Illuminees.---First preparatory Degree, of the Novice and of his Teacher.

IN the early ſtages of Illuminiſm the duration of the time of trial for the Novice was three years, for thoſe who were not eighteen years of age; two years for thoſe between eighteen and twenty-four; and one year for thoſe who were near thirty.* Circumſtances have ſince occaſionally cauſed the time to be abridged; but, whatever may be the diſpoſitions of the Novice, though the time may be diſpenſed with, he muſt go through the different trials, or have got the ſtart of them before he is admitted into the other degrees. During this interval he has no other ſuperior but the Inſinuator to whom he is indebted for his vocation, and during the whole time of the novitiate, the Inſinuator is expreſsly forbidden to inform his pupil of any other member of the order. This law was made to ſkreen the order from the dangers which might reſult from any indiſcretion of the Novice, and to render the Inſinuator alone reſponſible in ſuch caſes; for ſhould the Novice unfortunately be an indiſcreet talker, the code expreſsly ſays his imprudence would at moſt betray only one of the brethren.† The firſt leſſons of the Inſinuator (in future his teacher) treat entirely on the importance and the inviolability of the ſecreſy which is to be obſerved in Illuminiſm. He will begin by telling his Novice, "Silence *and ſecrecy are the very ſoul of the order*, and "you will carefully obſerve this ſilence as well with "thoſe whom you may have only reaſon to ſuppoſe are "already initiated, as with thoſe whom you may here-"after know really to belong to the order. You will "remember, that it is a conſtant principle among us, "that *ingenuouſneſs is only a virtue with reſpect to our "ſuperiors, but that diſtruſt and reſerve are the funda-"mental principles*. You will never reveal to any per-"ſon at preſent or hereafter, the ſlighteſt circumſtance "relative to your admiſſion into the order, the degree "you have received, nor the time when admitted; in

Length of the novitiate.

1. Study of the Novice. Secrecy.

* The Statutes reformed, No. 7. † The Statutes reformed, No. 16.

" a word, you will never ſpeak of any object relating " to the order even before Brethren, without the " ſtrongeſt neceſſity."*

Under the reſtrictions of this ſevere law, one Illuminee will often be a ſtranger to another; and the Novice will ſee in this no more than a meaſure of ſafety for the order, which might be ruined by the leaſt indiſcretion.†

More certainly to aſſure himſelf of the diſcretion of the Novice, the Inſinuator will give him no further inſight, nor entruſt him with any writing relative to the order, until he has obtained the following declaration: " I the underſigned promiſe upon my honour, and " without any reſervation, never to reveal either by " words, ſigns or actions, or in any poſſible manner, to any " perſon whatever, either relations, allies, or moſt intimate friends, any thing that ſhall be entruſted to me " by my Introducer relative to my entrance into a *ſecret ſociety;* and this whether my reception ſhall " take place or not. I ſubject myſelf the more willingly to this ſecrecy, as my *Introducer aſſures me* " *that nothing is ever tranſacted in this ſociety hurtful to* " *religion, morals, or the ſtate.* With reſpect to all writings which I may be entruſted with, and letters " which I may receive concerning the ſame object, I " engage myſelf to return them, after having made for " my ſole uſe the neceſſary extracts."‡

Theſe writings or books relative to the order are only lent to the Novice at firſt in ſmall numbers, and for a ſhort time; and then he muſt promiſe to keep them out of the reach of the profane; but as he is promoted in rank, he may preſerve them for a longer time, and is entruſted with a larger quantity; though not without having informed the order of the precautions he ſhall have taken, leſt in caſe of his death any of theſe writings ſhould fall into profane hands.‖ He will afterwards learn, that the Brotherhood take many other precautions for ſecrecy, not only reſpecting the ſtatutes, but even with regard to the very exiſtence

* Original Writings, Statutes, No. 20. Statutes reformed, No. 27. True Illuminiſm, General Statutes, No. 31, 32.

† Summary of the Statutes, No. 15, B.

‡ Original Writings, and the true Illum. Art. *Reverſ.*

‖ Inſtitutes of the Inſinuated, No. 8. Orig. Writ. the real Illuminee No. 7.

of the order. He will ſee, for example, in its laws, that ſhould any of the brotherhood fall ſick, the other brethren are aſſiduouſly to viſit him, in the firſt place *to fortify* him, that is to ſay, to hinder him from making any declarations at the hour of his death; and, ſecondly, to carry away whatever writings relative to the order the ſick man may have had in his poſſeſſion, as ſoon as any ſymptoms of danger appear.†

II. Study.

He will at length learn, that to fruſtrate all attempts to trace even their very exiſtence, the *order does not exiſt every where* UNDER THE SAME NAME, but that they are to aſſume the name of *ſome other order*, perhaps even of a literary ſociety, or meet without any name which can attract the attention of the public.

Dictionary of the Order.

The firſt writing delivered to the Novice, to accuſtom him to profound ſecrecy, is what may be called the Dictionary of Illuminiſm. He muſt begin by learning the language of the ſect, that is to ſay, the art of communicating with the ſuperiors and other adepts without the poſſibility of being underſtood by the profane. By means of this language, the Illuminees are to be able to correſpond with each other, without running the riſk of its being diſcovered of what Brother they ſpeak; from what place, in what language, at what period, and to whom, or by whom the letter is written.

Characteriſtic names of its Members.

To avoid the diſcovery of perſons, the Novice will learn, that no Brother bears the ſame name in the order which he does in the world; indeed, had he been initiated in the higher degrees of Maſonry, he would have ſeen the ſame precaution taken, where the Roſicrucians receive what they call *their Characteriſtic* or their adoptive name. The Novice will receive the characteriſtic immediately on his admiſſion, and it will in ſome meaſure imply the parts which he is in future to act in the general conſpiracy. It will be his taſk hereafter to ſtudy and write the hiſtory of his new patron; he will by this method recognize in the qualities and actions of his hero the particular ſervices which the order will expect from him.* This name will be choſen as conformably as poſſible to the diſpoſitions obſerved in him. Has he ſhown any propenſity to repeat

† Statutes of the Minerval, No. 12.

* Original Writings, Vol. I. Inſtructions for the Inſinuated, No. 7, and Vol. II. Let. 13.

the impieties of Philoſophiſm againſt the Goſpel, he will be claſſed with the Celſi and Porphirii, or with the Tindals and Shafteſburys; ſhould his turn be toward the hatred of Kings, or ſhould his talents be judged uſeful for the polity of the order, then his characteriſtic will be of the Brutus, Cato, or Machiavel tribe. He will not be told what he is to do to deſerve his name, but they will contrive that it ſhall occur to him. Neither ſhall he be told why Weiſhaupt aſſumed the name of Spartacus (a name ſo famous in Rome becauſe he waged the war of the ſlaves againſt their maſters); but ſhould he ever be admitted to the higher myſteries, he will eaſily recognize the reaſon.†

Its Geography.

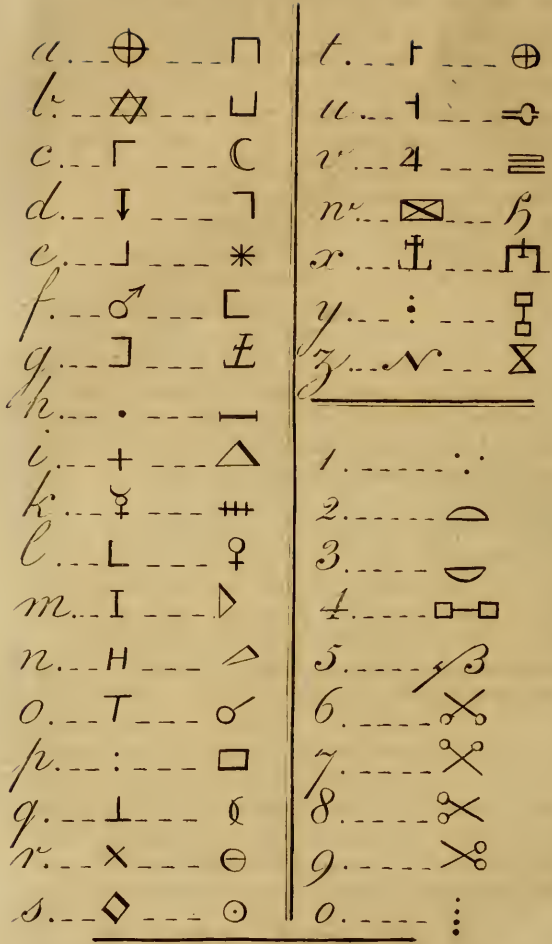
The place from whence they write, as well as the perſons of whom or to whom they write, is in like manner to be kept ſecret; a new Geography is therefore taught the Novice. He will thence learn, that *Bavaria*, the country of their founder, is denominated *Achaia; Swabia, Pannonia; Franconia, Auſtria, and Tyrol* are denoted by *Illyria, Egypt, and Peloponneſus; Munich* is called *Athens; Bamberg, Antioch; Inſpruck, Samos; Vienna* in Auſtria, *Rome; Wurtzburg, Carthage; Frankfort on the Mein* becomes *Thebes;* and *Heidelberg Utica. Ingolſtadt*, the natal ſoil of the order, was not ſufficiently denoted by *Epheſus;* this privileged town was to be decorated with a more myſterious name, and the profound adepts beſtowed on it that of *Eleuſis.*

Should the Novice ever be ſent on a miſſion out of his own country, or to diſtant ſhores, he will then receive farther inſtructions in the Geography of the ſect.*

Its Calendar.

He muſt alſo learn how to date his letters, and be converſant with the Illuminized Hegira or Calendar; for all letters which he will receive in future will be dated according to the Perſian era, called *Jezdegert* and beginning A. D. 630. The year begins with the Illuminees on the firſt of *Pharavardin*, which anſwers to the 21ſt of March. Their firſt month has no leſs than forty-one days; the following months, inſtead of being called May, June, July, Auguſt, September, and October, are *Adarpahaſcht, Chardad, Thirmeh, Merdedmeh, Shaharimeh, Meharmeh:* November and Decem-

† Original Writings Vol. I. Sec. 4.
* Original Writings, Sect. 2 and 3.


a. ⊕ ⊓
b. ✡ ⊔
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r. × ⊖
s. ◇ ⊙
t. ⊦ ⊕
u. ⊣ ⊸
v. 4 ☰
w. ⊠ ß
x. ⊥ ⊓
y. ⁝ ⧈
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1. ⋱
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4. ⊡⊸⊡
5. ß
6. ✂
7. ✂
8. ✂
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ber are *Abenmeh*, *Adameh*: January and February, *Dimeh*, and *Benmeh*: The month of March only has twenty days, and is called *Aſphandar*.*

The Novice muſt next learn how to decypher the letters he may receive; in order to which, he muſt make himſelf maſter of that cypher, which is to ſerve him until initiated into the higher degrees, when he will be entruſted with the hieroglyphics of the Order.† Its Cypher.

He will alſo remember, that he is never to write the name of his order; ſo venerable a word cannot be expoſed to prophane eyes, and a circle ⊙ with a point in the middle of it will ſupply this ſacred word, and a long ſquare or parellelogram ▭ will denote the word Lodge.

III. Study the ſtatutes.

After theſe preliminary ſtudies, the young brother receives a part of the code, under the title of *Statutes of the Illuminees*. But theſe firſt ſtatutes are nothing more than a ſnare, and the young Novice, with pleaſure no doubt, ſees them begin with the following words:

" For the tranquillity and ſecurity of all the Bre-
" thren, whether Novices or active Members of the
" Society, and to prevent all ill-grounded ſuſpicions,
" or diſagreeable doubts, the venerable order declares,
" that it abſolutely has *in view no project, enterprize,*
" *or undertaking hurtful to the ſtate, to religion, or to*
" *good morals; and that it favours nothing of that na-*
" *ture in any of its members.* Its deſigns, all its toils,
" ſolely tend to inſpire men with a zeal for the perfec-
" tion of their moral characters, to impregnate them
" with humane and ſociable ſentiments, to counteract
" the plans of the wicked, to ſuccour oppreſſed and
" ſuffering virtue, to favour the advancement of men
" of merit, and to render thoſe ſciences univerſal which

* See the real Illuminee firſt degree.

† The common cypher of the Illuminees conſiſt in *numbers* correſponding to letters in the following order:

12.	11.	10.	9.	8.	7.	6.	5.	4.	3.	2.	1.
a.	b.	c.	d.	e.	f.	g.	h.	i.	k.	l.	m.
13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.
n.	o.	p.	q.	r.	s.	t.	u.	w.	x.	y.	z.

The hieroglyphics are contained in the oppoſite Plate, and are copied from thoſe publiſhed at the end of the degree of Scotch Knight or Directing Illuminee. There is a third cypher, but that has never been publiſhed.

" are as yet hidden from the generality of men. Such " is not the *coloured* pretext, but the real object of the " order."*

Even should the Novice not have entirely laid aside all his suspicions respecting the intentions of the order, still so positive a declaration he must think would guarantee him as to all obligations which might be imposed upon him. His grand aim is to be, to *form his heart*, in such a manner as to gain not only the affection of his friends but even of his enemies. He is positively ordered to endeavour *with all his might to acquire both interior and exterior perfection*. It is true that he is soon after as positively ordered *to study the arts of dissimulating and disguise;* but then the Brother Insinuator is at his elbow, to explain to him how that art coincides with true perfection, and thus suppress any suspicions which might arise from a comparison of these two injunctions. Besides, the Novice has many other duties to fulfil, which will deprive him of opportunity for such reflections.

IV. Study the morality of the Order.

He is next told, that the Brethren must have but one mind, one will, and similar sentiments; that, to effectuate this, the order has made choice of certain works, to which he must apply with the greatest attention. Should the Novice be one of those men whom an attachment to the Gospel rendered more circumspect as to the snares laid for his belief, the very choice of the books would suffice to shew him, that the first object of the Insinuator was to persuade him, that it is not even necessary to be a Christian to acquire the perfection enjoined by the statutes. The *Morality* he is taught is that of *Epictetus*, *Seneca*, *Antoninus*, and *Plutarch*, all foreign to Christianity. He will also receive the works of modern Sophisters, such as *Wieland*, *Meiners*, and *Bassadows*, who by no means make perfection to consist in Christianity. Under the soothing and mellifluous language of a moderate and specious Philosophy, he will be led to lubricity and impiety, traced by the sophisticated pen of Helvetius in his celebrated work *de L'Esprit*.† But the Insinuator must previously have

* The True Illuminee, General Statutes—Original Writings, Vol. I. Sect 8.

† See the list of these works in the Original Writings in the Statutes reformed, No. 25.

ſufficiently ſtudied the diſpoſitions of his pupil to know whether ſuch propoſitions would any longer ſtartle him. Beſides, nothing is better calculated to diſſipate all ſuch fears, than the conſtant application that is required to thoſe books which are put into the hands of the Novice, added to the care taken to deprive him of all ſuch as might inſpire him with contrary ideas. The Teacher is carefully to attend to all the rules laid down in the code on this ſubject, and to ſee that his Novices fulfil the intentions of the order in this reſpect. He is frequently to converſe with them; he is to mark out their occupations for them; he is even to make them unexpected viſits to ſurpriſe them, and thus to ſee in what manner they apply to the code and other writings with which the order has entruſted them. He is to require an account of what they have read, and extracts from the different works; he will aſſiſt them by his explanations; in ſhort, nothing is to be neglected which can ſecure their progreſs in the ſpirit and morals of the order.*

V. Study the knowledge of mankind.

An object of far greater importance next attracts the attention of the Novice; it is that which the code calls *the greateſt of all;* it is, *the knowledge of men.* The teacher will repreſent this to his pupil *as the moſt intereſting of all ſciences.*† To make himſelf maſter of this ſcience, the Novice receives the model of a journal in the form of tablets, and his teacher ſhows him how they are to be uſed. Provided with this journal, he is to make his obſervations on every body he finds himſelf in company with; he is to trace their characters, and account to himſelf for every thing he has ſeen or heard. Leſt his memory ſhould fail him, he muſt always be provided with a looſe paper or ſmall tablets, on which he may at all hours note his obſervations, which he is afterwards carefully to digeſt in his journal. To be certain of the Novice's attention to this point, the Brother teacher will examine his tablets and his journal from time to time. To render him more expert in the art of drawing the characters of the living, he will exerciſe the Novices on ancient authors, and on the he-

* See Inſtructiones pro Inſinuantibus et Recipientibus.

† The true Illuminee. Inſtructions on the Art of forming Pupils, No. 12.

roes of antiquity. No ſtudy or cuſtom is ſo frequently recommended as this in all the code of Illuminiſm. It is to be the grand ſtudy of the Novice, and the prime occupation of every degree.*

It is by his aſſiduity in this great art that the Novice will learn how to diſtinguiſh thoſe whom he may hereafter judge proper to be admitted into or rejected from the order; and it is with that view that the Preceptor perpetually preſſes him *to propoſe thoſe whom he may think fit for the order*.† By this means a double object is attained; firſt, the propagation of the order; and, ſecondly, a knowledge of its friends or enemies; the dangers it may be threatened with; and the means to be adopted, or the perſons to be gained or courted, to avert the impending ſtorm; in fine, of extending its conqueſts. Whether the Illuminee be a Novice, or in any other degree, he is bound by the laws of the order to make his report in the preſcribed forms at leaſt once a month.‡

The Bonds of the Novice.

While the Novice is perpetually making reſearches of this nature, he is not aware that he is as carefully watched by his Inſinuator, who on his ſide notes and writes down every thing that he obſerves either as to the failings or the progreſs, the ſtrong or weak ſide of his pupil, and theſe he as regularly tranſmits to the ſuperiors.§

The pupil little ſuſpects that the grand object of his Inſinuator is *to bind him* in ſuch a manner to Illuminiſm, *even long before he is acquainted with any of its ſecrets*, that it ſhall be impoſſible for him to break thoſe bonds which fear and terror ſhall have impoſed upon him, ſhould he ever wiſh to ſhrink from the horrid plots and ſyſtems which he might thereafter diſcover.

His blind obedience.

This profound policy of binding the Novices to Illuminiſm conſiſts, firſt, in giving them a magnificent idea of the grandeur of the projects of the Sect, and, ſecondly, in a vow *of blind obedience* to the ſuperiors in

* See Ibid. No. 13.—Original Writings, the Statutes reformed, No. 9, 10, 13, 14.—Inſtructio pro Inſinuantibus, No. 5. pro Recipientibus, No. 16, &c. &c.

† Inſtructiones pro Recipientibus, No. 13.

‡ Inſtructions for the Inſinuated, No. 5. C. and Original Writings, &c.

§ Inſtructions for the Inſinuator, No. 3 and 4.—The real Illuminee, Inſtructions on the art of forming the Brethren, No. 1, 2.

every thing which they judge conducive to the ends of the Order, which vow the Inſinuator is to find means of extorting from his pupil.

It is here particularly that Weiſhaupt appears to wiſh to aſſimilate the government of his ſect to that of the religious orders, and eſpecially to that of the Jeſuits, by a total ſacrifice of their own will and judgment, which he exacts of the adepts; and to the exerciſing of the Novices in this point, he expreſsly adverts in his inſtructions to the Inſinuators.* But this is preciſely the place to remark on the amazing difference between the illuminized and the religious obedience. Of that immenſe number of religious who follow the inſtitutes of St. Baſil, St. Benedict, St. Dominic, or St. Francis, there is not one who is not thoroughly convinced that there exiſts a voice far more imperious than that of his ſuperior, the voice of his conſcience, of the goſpel, and of his God. There is not one of them who, ſhould his ſuperior command any thing contrary to the duties of a Chriſtian, or of an honeſt man, would not immediately ſee that ſuch a command was a releaſe from his vow of obedience. This is frequently repeated and clearly expreſſed in all the religious inſtitutes, and no where more explicitly or poſitively than in thoſe of the Jeſuits. They are ordered to obey their ſuperior, but in caſes only where ſuch obedience is not ſinful, *ubi non cerneretur peccatum.*† It is only in caſes where ſuch obedience can have no ſinful tendency whatever, *ubi definiri non poſſit aliquod peccati genus intercedere.*‡ And, as if this were not ſufficiently expreſſed, we hear their founder, at the very time when he recommends obedience to his religious, expreſsly ſaying, *but remember that your vow is binding only when the commands of man are not contrary to thoſe of God, ubi Deo contraria non præcipit homo.** All thoſe perſons therefore who, like Mirabeau, ſurmiſed certain coincidences, or as he calls them *points of contact*, between the religious inſtitutes, and the code of the Illuminees, ſhould have begun by obſerving, that religious

* Mirabeau Monarchie Pruſſienne, Vol. V. and Eſſay on the Illuminees, Chap. III.—Laſt Obſervations by Philo, page 61.

† Conſtitution of the Jeſuits, Part III. Chap. I. Parag. 2, Vol. I. Edition of Prague. ‡ Ibid. Part. VI. Chap. I.

* Epiſt. Ignatii De Obedientia.

obedience is in its very eſſence an obligation of doing all the good which may be preſcribed without the leaſt taint of harm. It was eaſy for them on the contrary to demonſtrate, that the obedience ſought for by Weiſhaupt's code was a diſpoſition to obey every order received from the ſuperior in ſpite of conſcience, and unheedful of the moſt iniquitous guilt, provided it tended to the good of the order. "Our ſociety (for ſuch are the expreſſions of the code) exacts from its members "the ſacrifice of their liberty, not only with reſpect to "all things, *but abſolutely with reſpect to* EVERY MEANS "*of attaining its end.* Yet the preſumption on the "goodneſs of the *means preſcribed is always in favour* "*of the orders given by the ſuperiors.* They are clear-"er-ſighted on this object; they are better acquainted "with it; and it is on this very account that they are "nominated ſuperiors---It is their buſineſs to lead you "through the labyrinth of errors and darkneſs; and in "ſuch a caſe obedience is not only a duty, but an ob-"ject for grateful acknowledgment."*

Such is the obedience of the Illuminees; nor is there a ſingle exception to be found in all their code. We ſhall ſee the Novice, before he terminates his trials, obliged to explain himſelf explicitly with reſpect to orders which he may receive from his ſuperiors, and which he may think contrary to his conſcience. In the firſt place his teacher is to entangle him, and make himſelf perfectly maſter of his moſt ſecret thoughts. Under the pretence of knowing himſelf better, while ſtudying the art of knowing others, the Novice is to draw a faithful picture of himſelf, to unfold his intereſts and connections, as well as thoſe of his family.

His ſecrets diſcovered.

Here again the Inſinuator furniſhes him with the tablets in the requiſite form, that he may give this new proof of confidence to the order; but this will neither be the laſt nor the moſt important one for which he will be called upon.

On theſe tablets, the Novice is to write down his name, age, functions, country, and abode; the ſpecies of ſtudy in which he occupies himſelf, *the books of which his library is compoſed*, and the ſecret writings of which

* Statutes reformed, No. 1, 4, and 25.—The true Illuminee, General Statutes, No. 11, 12.

he may be in poſſeſſion; his revenue, his friends, his enemies, and the reaſon of his enmities; in fine, his acquaintances and his protectors.

To this table he is to ſubjoin a ſecond, explaining the ſame objects with reſpect to his father, his mother, and all their other children. He is to be very explicit with reſpect *to the education they received, to their paſſions and prejudices, to their ſtrong and weak ſides.*

We will exemplify this ſecond table by an extract from the Original Writings, by which the reader will perceive that parents are not very much favoured—"The Novice, Francis Antony St. . . . . aged 22, re-"preſents his father as *violent, and of ſoldierlike man-"ners;* his mother as *a little avaricious;* the weak ſide "of both to be flattery and intereſt; both living after "the old faſhion, and with an antiquated frankneſs; in "their devotion, headſtrong, arrogant; with difficulty "abandoning an ill-conceived project, and ſtill more "unforgiving to their enemies; that they nevertheleſs "were little hated, becauſe little feared; and hardly "in the way of doing any body any harm."

While the Novice is thus occupied in revealing all his ſecrets, and thoſe of his family, the Inſinuator on his ſide is drawing up a new ſtatement of every thing he has been able to diſcover during the whole time of his pupil's trial, either with reſpect to him or to his relations.

On comparing the two ſtatements, ſhould the ſuperior approve of the admiſſion of the Novice to the laſt proofs, he is then to anſwer the grand queſtions. It is by theſe queſtions that the Novice is to judge of the extent of the ſacrifice he is about to make, and of the awful ſubjection of his whole will, conſcience, and perſon, to Illuminiſm, if he wiſhes to gain admittance.

Queſtions he is to anſwer.

The Queſtions are twenty-four in number, and couched in the following terms:

I. Are you ſtill deſirous of being received into the Order of the Illumines?

II. Have you ſeriouſly reflected on the importance of the ſtep you take, *in binding yourſelf by engagements that are unknown to you?*

III. What hopes do you entertain, or by what reaſons are you induced to enter among us?

IV. Would you ſtill perſevere in that wiſh, though you ſhould find that we had no other object or advan-

tage whatever in view but the perfection of mankind?

V. What would be your conduct should the Order be of new invention?

VI. *Should you ever discover in the Order any thing wicked, or unjust to be done, what part would you take?* Wenn unanstandige, ungerechte sachen vorkamen, wie er sich verhalten wurde?

VII. *Can you and will you look upon the welfare of the Order as your own?*

VIII. We cannot conceal from you, that Members, entering into our Order without any other motive than to acquire power, greatness, and consideration, are not those whom we prefer. In many cases one must know how to lose in order to gain. Are you aware of all this?

IX. Can you love all the Members of the Order, even such of your enemies as may be members of it?

X. Should it so happen that you should be obliged to do good to your enemies who are of the Order, to recommend them, for example, or extol them; would you be disposed to do so?

XI. *Do you, moreover, grant the* POWER OF LIFE AND DEATH *to our Order or Society?* On what grounds would you refuse, or recognize in it such a right; *Ob er dieser geselschaft, oder order auch das* JUS VITÆ ET NECIS, *aus was grunden, oder nich zugestehe?*

XII. *Are you disposed on all occasions to give the preference to men of our Order, over all other men?*

XIII. How would you wish to revenge yourself of any injustice, either great or small, which you may have received from strangers or from any one of our Brethren?

XIV. What would be your conduct should you ever repent of having joined our Order?

XV. Are you willing to share with us happiness and misfortune?

XVI. Do you renounce the idea of ever making your birth, employment, station, or power, serve to the prejudice or contempt of any one of the Brethren?

XVII. Are you, or have you any idea of becoming a Member of any other society?

XVIII. Is it from levity, or in hopes of soon being acquainted with our constitution, that you so easily make these promises?

XIX. Are you fully determined to obſerve our laws?

XX. *Do you ſubject yourſelf to a* BLIND OBEDIENCE WITHOUT ANY RESTRICTION WHATEVER? *And do you know the ſtrength of ſuch an engagement?* Oder unbedingten gehorſam angelobe, und wiſſe was das ſey?

XXI. Is there no conſideration that can deter you from entering into our Order?

XXII. *Will you, in caſe it is required, aſſiſt in the propagation of the Order, ſupport it by your counſels, by your money, and by all other means?*

XXIII. Had you any expectation that you would have to anſwer any of theſe queſtions; and if ſo, which queſtion was it?

XXIV. What ſecurity can you give us that you will keep theſe promiſes; and to what puniſhment will you ſubject yourſelf in caſe you ſhould break any of them?*

In order to judge of the nature of the anſwers written and ſigned by the Novice, and confirmed by his oath, it will be ſufficient to caſt our eyes on the account of the reception of two Brethren, as it is contained in the archives of the ſect. To the VIth queſtion *ſhould you ever diſcover in the Order any thing wicked or unjuſt to be done, what part would you take?* The firſt of theſe two Novices, aged 22, and named *Francis Anthony St.....* *anſwers, ſwears, and ſigns,* "I would certainly execute "thoſe things, if ſo commanded by the Order, becauſe "it may be very poſſible that I am not capable of "judging of what is juſt or unjuſt. Beſides, ſhould they "be unjuſt under one aſpect, *they would ceaſe to be "ſo as ſoon as they became a means of attaining happi-"neſs, the general end.*"

The Novice Francis Xaverius B..... anſwers, ſwears, and ſigns, in like manner, "I would not refuſe "to execute thoſe things (wicked and unjuſt) provided "they contributed to the general good."

To the XIth queſtion, *on life and death*, the firſt Novice anſwers with the ſame formalities, "Yes, I ac-"knowledge this right in the Order of Illuminees; "and why ſhould I refuſe it to the Order, ſhould it ever

* Original Writings. The account of the reception of two Novices, Vol. I. Sect. 17.

" find itſelf neceſſitated to exerciſe it, as perhaps with-
" out ſuch a right it might have to fear *its awful ruin.*
" *The ſtate would loſe little by it, ſince the dead man*
" *would be replaced by ſo many others.* Beſides, I refer
" to my anſwer to queſtion VI. ;" that is to ſay, where he promiſed to execute whatever was juſt or unjuſt; provided it was with the approbation or by order of the Superiors.

The ſecond anſwers, ſwears, and ſigns to the ſame queſtion, " The ſame reaſon which makes me recog-
" nize the right of life and death in the governors of
" nations, leads me to recognize moſt willingly the
" ſame power in my Order, which really contributes to
" the happineſs of mankind as much as governors of
" nations ought to do."

On the XXth queſtion, on *blind obedience without reſtriction*, one anſwers, " Yes, without doubt, *the promiſe*
" *is of the utmoſt importance ; nevertheleſs I look upon*
" *it as the only poſſible means by which the Order can*
" *gain its ends.*" The ſecond is leſs preciſe : " When
" I conſider our Order as of modern invention and as
" little extended, I have a ſort of repugnance in bind-
" ing myſelf by ſo formidable a promiſe ; becauſe in that
" caſe I am juſtified in doubting whether a want of
" knowledge, or even ſome domineering paſſion might
" not ſometimes occaſion things to be commanded to-
" tally oppoſite to the propoſed object of the general
" welfare. But when I ſuppoſe the Order to be more
" univerſally ſpread, I then believe, that in a ſociety
" comprehending men of ſuch different ſtations, from
" the higher to the lower, thoſe men are beſt enabled
" to know the courſe of the world, and how to diſtin-
" guiſh the means of accompliſhing the laudable pro-
" jects of the Order."

This doubt of the Novice as to the antiquity of the Order muſt have diſpleaſed Weiſhaupt, who ſpared no pains to make it appear that Illuminiſm was of ancient date, the better to excite the curioſity and the veneration of the pupils, being content to enjoy the glory of his invention with his profound adepts to whom only he revealed the ſecret of the invention in the higheſt degrees and with the laſt myſteries. But our Novice went on to ſay, that on the whole he rather believed the Order to be of ancient than of modern invention ; and,

like his fellow Novice, he " promiſes to be faithful to all the laws " of his Order, to ſupport it with his coun- " ſels, his fortune, and all other means; and finiſhes " by *ſubjecting himſelf to forfeit his honour, and even* " *his* LIFE, *ſhould he ever break his promiſe.*"*

When the Inſinuator has found means of binding the Novice to the Order by ſuch oaths, and eſpecially when the young candidate ſhall have recognized without heſitation that ſtrange and awful right which ſubjects the life of every citizen to the ſatellites of Illuminiſm, ſhould any be unfortunate enough to diſpleaſe its ſuperiors; when the Novice is blinded to ſuch a degree as not to perceive that this pretended right, far from implying a ſociety of ſages, only denotes a band of ruffians and a federation of aſſaſſins like the emiſſaries of the Old Man of the Mountain; when, in ſhort, he ſhall have ſubmitted himſelf to this terrible power, the oath of the modern Seyde is ſent to the archives of the Order. His diſpoſitions then prove to be ſuch as the ſuperiors required to confer on him the ſecond degree of the preparatory claſs; and the Inſinuator concludes his miſſion by the Introduction of his pupil.

The promotion of the Novice.

At the appointed time in the dead of the night, the Novice is lead to a gloomy apartment, where two men are waiting for him, and, excepting his Inſinuator, theſe are the firſt two of the ſect with whom the Novice is made acquainted. The ſuperior or his delegate holds a lamp in his hand half covered with a ſhade; his attitude is ſevere and imperious; and a naked ſword lies near him on the table. The other man, who ſerves as Secretary, is prepared to draw up the act of Initiation. No mortal is introduced but the Novice and his Inſinuator, nor can any one elſe be preſent. A queſtion is firſt aſked him, whether he ſtill perſeveres in the intention of entering the Order. On his anſwering in the affirmative, he is ſent by himſelf into a room perfectly dark, there to meditate again on his reſolution. Recalled from thence, he is queſtioned again and again on his firm determination blindly to obey all the laws of the Order. The introducer anſwers for the diſpoſitions of his pupil, and in return requeſts the protection of the Order for him.

* See the two accounts.

"Your requeſt is juſt," replies the ſuperior to the Novice. "In the name of the moſt Serene Order "from which I hold my powers, and in the name of "all its Members, I promiſe you protection, juſtice, "and help. Moreover, I proteſt to you once more, "*that you will find nothing among us hurtful either to* "*Religion, to Morals, or to the State;*"---here the Ini- "tiator takes in his hand the naked ſword which lay upon the table, and, pointing it at the heart of the Novice, continues, "but ſhould you ever be a traitor or "a perjurer, aſſure yourſelf that every Brother will be "called upon to arm againſt you. Do not flatter your- "ſelf with the poſſibility of eſcaping, or of finding a "place of ſecurity.---Wherever thou mayeſt be, the "rage of the Brethren, ſhame and remorſe ſhall fol- "low thee, and prey upon thy very entrails."----He lays down the ſword.---"But if you perſiſt in the deſign of "being admitted into our Order, take this oath:"

The oath is conceived in the following terms:

"In preſence of the all powerful God, and of you "Plenipotentiaries of the moſt high and moſt ex- "cellent Order into which I aſk admittance, I acknow- "ledge my natural weakneſs, and all the inſufficiency "of my ſtrength. I confeſs that, notwithſtanding all "the privileges of rank, honours, titles, or riches which "I may poſſeſs in civil ſociety, I am but a man like "other men; that I may loſe them all by other mor- "tals, as they have been acquired through them; that "I am in abſolute want of their approbation and of "their eſteem; and that I muſt do my utmoſt to de- "ſerve them both. I never will employ either the "power or conſequence that I may poſſeſs to the pre- "judice of the general welfare. I will, on the con- "trary, reſiſt with all my might the enemies of human "nature, and *of civil ſociety*." Let the reader obſerve theſe laſt words; let him remember them when reading of the myſteries of Illuminiſm; he will then be able to conceive how, by means of this oath *to maintain civil ſociety*, Weiſhaupt leads the adepts to the oath of eradicating even the laſt veſtige of ſociety. "I promiſe," continues the adept, "ardently to ſeize "every opportunity of ſerving humanity, of improving "my mind and my will, of employing all my uſeful "accompliſhments for the general good, *in as much*

" *as the welfare and the ſtatutes of the ſociety ſhall re-*
" *quire it of me.*

" *I vow* (ich gelobe) *an eternal ſilence, an inviolable*
" *obedience and fidelity to all my ſuperiors and to the*
" *ſtatutes of the Order.* WITH RESPECT TO WHAT MAY
" BE THE OBJECT OF THE ORDER *I fully and abſolutely*
" *renounce my own penetration and my own judgment.*

" I promiſe to look upon the intereſts of the Order
" as my own ; and as long as I ſhall be a Member of
" it, *I promiſe to ſerve it with my life, my honour, and*
" *my eſtates.* Should I ever, through imprudence,
" paſſion, or wickedneſs, act contrary to the laws or to
" the welfare of the Serene Order, *I then ſubject my-*
" *ſelf to whatever puniſhment it may pleaſe to inflict*
" *upon me.*"

" I alſo promiſe to help the Order, to the beſt of
" my power, and according to my conſcience, with
" my counſels and my actions, and without the leaſt
" attention to my perſonal intereſt ; alſo, to look upon
" all friends and enemies of the Order as my own,
" and to behave to them as the Order ſhall direct. I
" am equally diſpoſed to labour with all my might and
" all my means at the propagation and advancement
" of the Order.

" *In theſe promiſes I renounce every ſecret reſerva-*
" *tion, and engage to fulfil them all, according to the*
" *true purport of the words, and according to the ſignifi-*
" *cation attached to them by the Order when it preſcri-*
" *bed the Oath---*

" *So help me God.*" N. N.

The oath being ſigned by the Novice, and enregiſtered in the minutes of the Order, the Initiator declares his admiſſion, telling him at the ſame time that he is not to expect to know all the members, but thoſe only who, being of the ſame degree, are under the ſame ſuperior.---From that moment advanced to the degree of *Minerval*, he is inſtructed in the ſigns of his new degree, which are much of the ſame nature as thoſe of Maſonry. He is then enjoined to give an exact *liſt of all his books*, particularly of thoſe which might be precious or uſeful to the Order. He alſo receives the following queſtions which he is to anſwer in writing.

I. What ſhould you wiſh to be the object of our Order?

II. What means, either primary or ſecondary, do you think moſt conducive to the attainment of that object?

III. What other things would you wiſh to find among us?

IV. What men do you either hope to meet, or not to meet, among us?*

The anſwers given to theſe queſtions will enable the ſuperiors to judge how far the young adept has imbibed the principles of the Order. But other helps are preparing for him, that he may be able to demonſtrate by his anſwers both the progreſs he has made and that which he may be expected to make.

Thus admitted to the degree of *Minerval*, he will find himſelf in future a Member of the Academy of the ſect. Let us then obſerve well both the Scholars and their Maſters; for they ſtill belong to the claſs of preparation.

* True Illuminee 1ſt initiation, Page 51 and following. Original Writings, Vol. I. Sect. 15.

CHAP. V.

Third Part of the Code of the Illuminees---Second preparatory Degree---The Academy of Illuminiſm, or the Brethren of Minerva.

WEISHAUPT, ruminating on what turn he ſhould give to his Code of Illuminiſm, that its progreſs might be more ſubtile and infallible, expreſſes himſelf in the following terms, on the preparatory degrees which were to ſucceed to the novitiate of his pupils. Object of this degree.

" I am thinking of eſtabliſhing, in the next degree, a " ſort of an academy of Literati. My deſign would " include the ſtudy of the Ancients, and an applica- " tion to the art of obſerving and drawing characters " (even thoſe of the living;) and treatiſes and queſ- " tions, propoſed for public compoſitions, ſhould form " the occupations of our pupils.---*I ſhould wiſh, more " eſpecially, to make them ſpies over each other in par- " ticular, and over all in general.* It is from this claſs " that I would ſelect thoſe who have ſhown the great- " eſt aptneſs for the myſteries. My determination, in " ſhort, is, that in this degree they ſhall labour at the " diſcovery and extirpation of prejudices. Every pu- " pil (for example) ſhall declare, at leaſt once a month, " all thoſe which he may have diſcovered in himſelf; " which may have been his principal one, and how far " he has been able to get the better of it."

Ever influenced by a bitter hatred againſt the Jeſuits, he does not bluſh to ſay---" I mean that this de- " claration ſhall be among us, what confeſſion was " among them." He was, however, unfortunate in his application; for in the Order of the Jeſuits, no ſuperior could ever hear the confeſſions of the inferiors; and thus their very inſtitutes rendered the horrid abuſe impoſſible, under which Weiſhaupt affected to cloak the abominable breach of confidence with reſpect to his pupils, when he ſays, " by theſe means I ſhall diſ- " cern thoſe who ſhow diſpoſitions *for certain ſpecial* " *Doctrines relative to Government or to Religion.*"*

* Orig. Writ. Vol. I.—Let. 4. to Cato.

The ſtatutes of their Minerval degree are drawn up with a little more circumſpection, and ſimply declare, "that the Order in that degree wiſhes to be conſidered "only as a learned ſociety or academy, conſecrating "its toils to form the hearts and minds of its young "pupils both by example and precept."† Theſe are called the Brethren of *Minerva*, and are under the direction of the *Major or Minor Illuminees*. The academy properly ſo called is compoſed of ten, twelve, and ſometimes fifteen Minervals, under the direction and tuition of a *major Illuminee*.

Of the Minerval Academy. Its ſittings.

In the kalendar of the ſect, the days on which the academy meets are called *holy*, and its ſittings are generally held twice a month; always at the new moon. The place where they meet is called, in their language, *a Church*. It muſt always be preceded by an antichamber, with a ſtrong door armed with bolts, which is to be ſhut during the time of the meeting; and the whole apartment is to be ſo diſpoſed, that it ſhall be impoſſible for intruders either to ſee or hear any thing that is going forward.*

At the commencement of each ſitting, the Preſident is always to read, and, after his faſhion, comment on ſome choſen paſſages of the BIBLE, or *Seneca*, or *Epictetus*, *Marcus Aurelius*, or *Confucius*.‡ The care he takes to give to all theſe works the ſame weight and authority, will be ſufficient to make the pupils view the *Bible* in a ſimilar light with the works of the Pagan Philoſophers.

This lecture over, each pupil is queſtioned "as to "the books which he has read ſince the laſt meeting; on the obſervations or diſcoveries he may have "made; and on his labours or ſervices toward the progreſs of the Order."

Its Library, how procured.

Nor are the ſtudies and the books of which the Brethren are to give an account, left to their own choice. To each of theſe academies there is appropriated a particular library, whenever circumſtances will permit, calculated to inſure the ſpirit of the Order; and this collection the ſect takes care to furniſh. By three different means it is accompliſhed. Firſt, by the

† Statutes of the Minerval, No. 16.

* See the Minerval Ritual. ‡ Ibid.

money which the Brethren contribute; secondly, by the list of his own private library, which is exacted from each candidate, who is obliged to furnish therefrom such books as may be required of him; the third means is derived from Weishaupt's grand principle, that EVERY THING WHICH IS USEFUL IS AN ACT OF VIRTUE. Now as it would be very useful for the Order to get possession of those rare books and precious manuscripts which Princes, Nobles, and Religious Orders keep shut up among their archives or in the libraries; all Illuminees acting as librarians or archive-keepers are admonished, exhorted, and seriously pressed not to make any scruple of secretly stealing such books or manuscripts, and putting them into the possession of the sect. This is one of the most explicit lessons that Weishaupt gives to his adepts; at one time telling them not *to make a case of conscience* of giving to the Brethren what they may have belonging *to the library of the Court;* at another, sending a list of what should be stolen from that of the Carmes, he says, "*all these would be of much greater use if they were in our hands.---What do those rascals do with all those books?*"*

Yet, notwithstanding the caution with which the founder as yet withholds certain books from the hands of the *Minerval*, it is clear from the very assortment of the libraries of the Order, that he does not hesitate at giving the pupils a certain number directly tending to the grand object, and particularly of those which may create a contempt for religion. He wishes much to see *an impartial history of the church;* and he even proposes hereafter to publish one himself, or at least to contribute many articles toward such a work. He calls the attention of the young adepts to *Sarpi*, to *Le Bret's arsenal of calumnies*, and in short to all that has been written against Religious Orders.† He had even put on the list those impious works which appeared under the name of *Freret*. He seemed to have forgotten for a moment his ordinary prudence; but, warned of it by *Knigge*, he corrected his error.‡ Many other books, however, were to be comprehended in

* Orig. Writ. Vol. I. Let. 45. † Ibid.
‡ Letter of Philo to Cato.

the Minerval library, which were to disguise the object of it; and it was one duty of the Presiding Illuminee to select such as would gradually direct his pupils to the grand object of the sect; always remembering, that the most impious and seditious *were reserved for the higher degrees*. Should the President chance to find *the System of Nature, Natural Polity, Helvetius on Man*, or other such books, in the hands of his pupil, *he was to avoid showing his pleasure or displeasure*, and leave them.* In short, it is in the Minerval schools that the teachers are in a particular manner to practise that great art of making the adepts rather as it were *invent* than learn the principles of the Order; because they will then, looking upon them as the offspring of their own genius, more strongly adhere to them.

Its occupations.

There is yet another scheme in these schools for attaching the young adepts to the Order.---Every brother is, at his first reception, to declare to what art or science he means principally to apply, unless his station, genius, or particular circumstances, debar him from the literary career; in which latter case, *pecuniary contributions* are to be an equivalent for those services which his talents cannot contribute.† If the Brethren adopt literary pursuits, then the Order enters into engagements to furnish them with all possible assistance to forward their undertakings in the art or science on which they shall have determined; unless they should have chosen *Theology* or *Jurisprudence*, two sciences which the Order absolutely excepts from any such agreement.‡

These succours for the Minerval have a twofold tendency. On the one side, they serve to prove that the adept does not *neglect* the science he has determined on, as he is to give an annual account of the discoveries he has made, and of the authors from which he has made selections. On the other hand, the brethren following the same branches of study are desired to help him with all the means in their power. Should he meet with difficulties which he cannot solve, he may apply to his superior, who will either solve them himself, or send them to other members of the Order, who, better

* Letter 3, to Cato.

† Orig. Writ. Vol. I.—Summary of the Institute, No. 9.

‡ Statutes of the Minerval, No. 7.

verſed in thoſe ſciences, and bound to enlighten their brethren, will ſend the required ſolutions.§

That this degree of *Minerval* may have all the appearances of a literary ſociety, the ſuperiors annually propoſe ſome queſtion for a public compoſition. The anſwers or diſſertations are judged as in academies, and the diſcourſe which obtains the prize is printed at the expenſe of the Order. The ſame advantages are held out to all adepts who wiſh to publiſh their works, provided they are not foreign to the views of the Founder.*---They are ſure to coincide with his intentions ſhould they be of the nature of thoſe which he calls *paſquils*, or ſuch as would create mirth among the people at the expenſe of the prieſthood, and of *religious truths; ſuch as parodies on the Lamentations of Jeremiah, or burleſque imitations of the Prophets;* in a word, all ſuch *ſatires* as diſpoſe the people to the grand object of the Sect. The Minerval can give no better proofs than theſe of his progreſs. The ſect has booksellers who put theſe works into circulation, and the profits are tranſmitted to the coffers of the Order. Its prize. Its profits.

It is, however, to be obſerved, that ſhould a Minerval, or any other of the Brethren, make a diſcovery in any art or lucrative ſcience, he is obliged, under pain of being looked upon as a falſe Brother, to impart the ſecret to the Order, who will look upon itſelf as proprietor of ſuch ſecrets ſhould they have been diſcovered by a Brother after his admiſſion among them.†

Leſt he ſhould be unobſerved *when travelling*, the Minerval is never to undertake any journey without previouſly informing his ſuperiors, who will ſend him letters of recommendation for different Brethren on the road. He, in return, muſt carefully report every thing that he ſhall diſcover during his travels, which may be to the advantage or diſadvantage of the Order.‡

But we muſt not forget to mention, that during the academic ſittings, the preſiding Illuminee is at leaſt once a month to take a review of the principal faults which he may have obſerved in any of his pupils. He Its reprimands.

§ Ibid. No. 2.
* Statutes of the Minerval, Nos. 6 and 10.
† Summary of the Inſtitutes, No. 11.—The true Illuminee.
‡ Statutes of the Minerval, No. 11.

is to interrogate them concerning thoſe which they may have obſerved themſelves; "and it would be an unpardonable neglect," ſays the ſtatutes, "ſhould any pupil pretend that during the ſpace of a whole month he had remarked nothing reprehenſible. This would be a proof of the *utmoſt negligence in the training of his mind to obſervation; and the Superior muſt not ſuffer it to paſs without reprehenſion.* He muſt alſo make his obſervations in ſuch a manner as to excite their ſerious attention, and effectually to impreſs them with proper notions, ſo that each on returning home ſhall be ready to put in practice his advice for the advantage of the Order.* Beſide, the Superior is as much as poſſible to avoid letting a day paſs without ſeeing his pupils, either he viſiting them, or they him.†

The judgment of the Minerval.

But what can be the object of ſuch vigilance, ſuch unremitting attention to the Minerval Academy? A ſingle word from the adept who, under the inſpection of Weiſhaupt, organized its laws, will explain the enigma. It is, to adopt *Knigge's* expreſſions, by the works required of the young Academicians that the Order will be able to judge whether they are of *that ſort of ſtuff* (that is to ſay of that turn of mind, ſuſceptible of all the principles of Impiety and Anarchy) which is neceſſary for the higher degrees. After all theſe labours, ſhould the *Minerval adept* ſtill retain any of what they call *religioniſt inclinations,* he will then receive the three firſt Maſonic degrees, and in them he may moulder during the reſt of his life *in the inſignificant ſtudy of all their hieroglyphics.* He will indeed ſtill continue under the inſpection of the Superiors of the Order; but he may reſt aſſured, that he will always remain a Minerval, with a brevet of imbecility, on the regiſters of the ſect.‡ On the contrary, ſhould he have ſhown a ſufficient want of attachment to religion or to his Prince; ſhould he enthuſiaſtically imbibe the principles of Illuminiſm,—he will certainly be promoted to higher degrees. During his Academical courſe the ſect has had unerring means of judging him, viz. by the queſtions he has ſolved (and which were put by the Order, not ſo much with a view of exerciſing his ta-

* Inſtructions for the Minerval, No. 4.
† Ibid. No. 3.
‡ Laſt word from Philo, Page 90.

lents as of prying into his opinions), and by the ſtatements delivered in by the *Scrutators*, of the impreſſion made by the different principles which they had diſſeminated either in the ſhape of converſation, or by way of refutation, to try the young Minerval.

The queſtions which he has had to inveſtigate during his courſe ſometimes regarded the ſecret of the Sect; at others, the ſecurity of the adepts, and of the ſuperiors. To envelop the chiefs in impenetrable darkneſs, and that their aſylum may be proof againſt all attempts, death itſelf is to be diveſted of its horrors. The Minerval muſt not finiſh his Academical courſe till he has ſhown how far ſuch fears have loſt their influence over him; he ſhall declare whether he is ready to ſubmit to every torture, rather than give the leaſt information concerning the Order; or even evade the temptation by poiſon or ſuicide. A diſſertation upon Cato, for example, will be given him as a taſk; and his management of it will ſhow whether he is ready to fall by his own hand for the preſervation of the Brethren. The *patet exitus*, or the *exit is free*, that is to ſay, that every man is free to leave this life at pleaſure, is one of thoſe grand principles which muſt be advanced; it muſt be commented on and diſcuſſed by the young adept; and ſhould any of thoſe puerile ideas appear, which lead to believe in a God the avenger of ſuicide, he is not the man to be entruſted with the ſecret, and he ſhall be rejected.*

Many other queſtions are propoſed in order to convince the ſect of the principles of the young Academician. It muſt ſound his opinions on the means it employs, and on thoſe in which he may hereafter be inſtrumental. He will be ordered to diſcuſs Weiſhaupt's famous doctrine, that *the end ſanctifies the means;* that is to ſay, that there are no means, not even theft, poiſon, homicide, or calumny, but are juſt and laudable when uſed for the attainment of objects which the Order may chooſe to ſtyle juſt or holy.†

After all this, the Minerval ſhall furniſh ſome diſſertation from which his opinions on Kings and Prieſts may be aſcertained;‡ but the preſiding adept muſt carefully avoid compromiſing himſelf; he muſt not

* See hereafter the Chapter on Juridical Depoſitions.
† Ibid. ‡ Ibid.

openly applaud the epigrams, ſarcaſms, or even blaſphemies of his pupil; that muſt be left to the brethren viſitors, who will inſinuate and encourage them without ever hinting that they are in perfect uniſon with the myſteries of the Order. He muſt not fail, however, to obſerve which of his pupils are the moſt zealous for ſuch doctrines, and who complacently repeat theſe ſarcaſms or blaſphemies; thoſe, in ſhort, who enthuſiaſtically blend them in their Academical compoſitions. This accompliſhed, they have run their Academic career, and are next promoted to the degree of *Minor Illuminee*.

CHAP. VI.

Fourth Part of the Code of Illuminees.---Third preparatory Degree---The Minor Illuminee.

THE object of the degree of *Minor Illuminee* is, not only to diſpoſe the Brethren more and more for the ſecrets which have not yet been revealed to them; but it has alſo in view their preparation for preſiding over the Minerval Academies in which they have already ſhown their talents, and their zeal for the Sect. The means which are to produce this double effect are worthy of remark, on account of one of thoſe artifices which Weiſhaupt alone could have invented. Double object of this Degree.

The Minor Illuminees hold ſittings ſimilar to thoſe of the Minerval Academy. The Preſident muſt neceſſarily be one of thoſe adepts who, initiated in the higher myſteries of Illuminiſm, have attained the degree of *Prieſt*. He, alone having any knowledge of theſe higher myſteries, is particularly enjoined to keep his pupils in the perſuaſion that beyond the degree in which he is there is no farther ſecret to impart to them. But he is to ſpare no pains to infuſe thoſe opinions into their minds, of which the laſt myſteries are but the development. The Minor Illuminees are imperceptibly to become as it were the inventors and authors of Weiſhaupt's principles; that, believing them to be the offſpring of their own genius, they may more zealouſly defend and propagate them. "It is "neceſſary," ſays the code, "that *the adept ſhould look* "*upon himſelf as the founder of the new Order*," that hence he may conceive a natural ardour for its ſucceſs. To effectuate this object, an exordium is appropriated to the initiation in this degree. It is one of thoſe diſcourſes, which, replete with *voluntary obſcurities*, preſents the moſt monſtrous errors to the mind, but expreſsly mentions none. The veil which is thrown over them is neither coarſe enough to hide, nor fine enough clearly to ſhew them; all that the new adepts can obſerve at a firſt hearing is, that *the object of the Order* is worthy of admiration and zeal; that an ardent en-

thuſiaſm ſhould inflame the mind of the young adept for the attainment of the grand object of all the labours of Illuminiſm; that the enjoyment of this happineſs depended much more on the *actions than on the words* of the adepts. What then is this object, and what are the obſtacles that are to be overcome? Of what ſpecies are thoſe actions, thoſe labours of the adept, which are to forward its views? It is in theſe points that enigma and obſcurity veils the intent, and it is here that genius is to invent. That the errors of the ſect might be conſidered as originating with the adepts, it goes on to ſay, *the ſame diſcourſe ſhall ſerve in future as a text for all thoſe which the Brethren ſhall prepare for the meetings of the Order.* The Preſident will ſelect the obſcure paſſages which may lead to the development of thoſe opinions which he wiſhes to inſtil into his pupils; ſuch will be the *ſubjects choſen for their themes*, and he will carefully exact *practical concluſions.** But to give the reader a better idea of what theſe themes or commentaries are to be, we ſhall quote a part of the original text.

"There certainly exiſt in the world *public crimes* "*which every wiſe and honeſt man would wiſh to ſup-* "*preſs.* When we conſider that every man in this "delightful world might be happy, but that their hap- "pineſs is prevented by the misfortunes of ſome, *and* "*by the crimes and errors of others;* that the wicked "have power over the good; that *oppoſition or partial* "*inſurrection is uſeleſs;* that hardſhips generally fall up- "on men of worth;---then *naturally reſults the wiſh of* "*ſeeing an aſſociation formed of men* of vigorous and "noble minds, capable of reſiſting the wicked, of ſuc- "couring the good, and of procuring for themſelves "reſt, content and ſafety---of *producing all theſe effects,* "*by means drawn from the greateſt degree of force of* "*which human nature is capable.* Such views actuat- "ing a SECRET SOCIETY would not only be innocent, "but moſt worthy of the wiſe and well inclined "man."†

What an ample field already opens itſelf to the commentating genius of the young adept! The Minor Illuminee will begin by inveſtigating thoſe *general*

* The true Illuminee, Inſtructions for the Superiors of this degree.
† Diſcourſe on this Degree.

crimes to which the Sect wishes to put an end. And what are the *crimes*, who are the *wicked persons* that disturb the peace of mankind by means of *power exercised over the good?* What SECRET SOCIETIES are they which are destined to consummate the wishes of the sages, not by *partial insurrections*, but *by the greatest degree of force of which human nature is capable?* In a word, what is that new order of things, which are by such unheard of exertions to be substituted in place of existing institutions?

The greater progress the adept shall make, and the nearer his commentaries shall coincide with the spirit of the Order, so much the more worthy shall he be judged to fulfil the second object of this degree. He is not yet to preside over a Minerval Academy, he is too inexperienced in the arts of a superior; and the Order only entrusts him with two or three of those pupils; but, as a consolation for the smallness of his flock, he reads in his instructions, *that should he have only formed one or two men for the Order during his whole life he will have done a noble act.*

Small as this mission is, still the adept is not left to his own prudence in the execution of it; he receives instructions by which he is to be guided. I forewarned my reader, that in this part of my Memoirs on Jacobinism, my object was, not solely to prove the Conspiracy of the Illuminees, but to render conspicuous the dangers which threatened society, while I was unveiling the means adopted by the Sect. Among these means, the laws laid down by Weishaupt for the Minor Illuminees are to be eminently distinguished; as the authority given, and the manner in which it is to be exercised (at first over two or three adepts only,) naturally prepare them for more extensive commands. These laws and these instructions seem to be traced with the venom of the prudent serpent, unfortunately so much more active and ingenious in the arts of vice and seduction than good men are in the cause of virtue. This part of Weishaupt's Code is called---*Instructions for forming useful labourers in Illuminism*, and from it I shall make a large extract. Let the reader meditate on the tendency and probable consequences of such precepts, such laws, and artifices, all designed

to form adepts for the moſt general, moſt aſtoniſhing, and moſt dreadful Conſpiracy that ever exiſted.

For the ſecond object.

" Aſſiduouſly obſerve (ſay theſe inſtructions) every Brother entruſted to your care; watch him particularly on all occaſions where he may be tempted not to be what he ought to be; that is preciſely the moment when he muſt ſhow himſelf; it is then that the progreſs he has made is to be diſcovered. Obſerve him again at thoſe times when he leaſt ſuſpects it, when neither the deſire of being praiſed, the fear of being blamed, nor the ſhame of, or reflexion on the puniſhment, can actuate his conduct. Be exact on ſuch occaſions in making your notes and obſervations. You will gain much both with reſpect to yourſelf and to your pupil.

" Be careful leſt your own inclinations ſhould bias your judgment. Do not think a man excellent becauſe he has a brilliant quality, nor judge him to be wicked becauſe he has ſome ſtriking defect; for that is the grand failing of thoſe who are captivated at firſt ſight.

" Above all, guard againſt believing your man to be a tranſcendant genius becauſe his diſcourſe is brilliant. We are to judge by facts alone, whether a man is deeply intereſted.

" Have little confidence in rich or powerful men; their converſion is very ſlow.

" Your chief object muſt be to form the heart. He that is not deaf to the cries of the unfortunate; he that is conſtant though in adverſity, and unſhaken in his plans; he that feels his ſoul glow for great enterprizes; and he, particularly, who has formed his mind to obſervation, is the man of whom we are in queſt. Reject thoſe feeble and narrow minds who know not how to quit their uſual ſphere.

" Read with your pupils thoſe books which are eaſy to be underſtood, which abound in the pictureſque, and are calculated to elevate the mind. Speak to them often; but let your diſcourſes proceed from the heart, and not from the head. Your auditors eaſily kindle when they ſee you full of fire. *Make them thirſt after the moment when the grand object is to be accompliſhed.*

" *Above all, ſtimulate them to the love of the object. Let them view it as grand, important, and congenial to their intereſts and favourite paſſions. Paint in ſtrong colours the miſeries of the world; tell them what men*

are, and what they might be; what line of conduct they ſhould adopt; how little they know their own intereſts; how anxiouſly our ſociety labours for them; and deſire them to judge what they may expect from it, by what we have already done in the firſt degrees."

"Shun familiarity on all occaſions where your weak ſide may be ſeen; always ſpeak of Illuminiſm in a dignified ſtyle."

"Inſpire eſteem and reſpect for our Superiors; and dwell ſtrongly on the neceſſity of obedience in a well-organized ſociety."

"Kindle the ardour of your pupil by laying great ſtreſs on the utility of our labours; avoid dry and metaphyſical diſcuſſions. Let what you require of your pupils be within their means. Study the peculiar habits of each; *for men may be turned to any thing by him who knows how to take advantage of their ruling paſſions.*

"To infuſe into them a ſpirit of obſervation, begin by ſlight eſſays in converſation. Aſk ſome eaſy queſtions on the means of diſcovering the character of a man notwithſtanding all his diſſimulation. Affect to think the anſwer a better one than you could have given yourſelf; that gives confidence, and you will find ſome other opportunity of delivering your own ſentiments. Inform them of what obſervations you may have made concerning their voice, gait, or phiſiognomy. Tell them alſo, that they have the beſt diſpoſitions, and that they only want practice. Praiſe ſome in order to ſtimulate others."

"Having thus become acquainted with the immenſe difficulty attending on the art of bringing men to the point whither you wiſhed to lead them, neglect no occaſion of diſſeminating the good principles wherever you can, and of inſpiring your pupils with courage and reſolution; but never forget, *that he who wiſhes to convert too many at once will convert nobody.* In the towns where you reſide, divide the taſk with the other Illuminees of the ſame degree as yourſelf. Chuſe one or two, at moſt three, Minervals among thoſe over whom you have the greateſt influence or authority; but ſpare neither labour nor pains. *You will have accompliſhed a great undertaking if, during your whole*

life, you form but two or three men. Let those whom you have selected be the constant object of all your observations. When one method does not succeed, seek out another; and so on, till you have found a proper one. Study to find out what your pupil is best fitted for; *in what intermediary principles he may be deficient, and therefore inaccessible to the fundamental ones.* The grand art consists in profiting of the right moment; at one time it is warm, at another cool reasoning which will persuade.---Let your pupil always think that it is to himself, and not to you, that he is indebted for the progress he makes. *If he falls in a passion, never contradict; hearken to him though he be in the wrong. Never controvert the consequences, but always the principle. Wait for a favourable moment when you may explain your sentiments without appearing to contradict his. The best method is to agree with another person, whom you will pretend to attack on those subjects, while the candidate whom you really wish to convince is only a slander-ly and takes no part in the dispute: then support your arguments with all the vigour of which you are capable.*

"Whatever failings you wish to correct in him, speak of them as if they were not his; tell the story as if somebody else had been guilty of them; then take his advice on the subject; and by these means he becomes his own judge.

"All this, it is true, requires time: hurry nothing; it is solidity and *facility of action* that we want in our adepts. Often to read, meditate, hearken to, see the same thing, and then to act, is what gives that facility which soon becomes natural. . . . ."

"Do you wish to draw forth his opinion? Propose a dissertation on certain questions relative to your object, as it were merely to exercise his genius. He thus learns how to meditate on the principles while you make a discovery of those which it is your object to eradicate from his mind."

"Instruct, advise; but beware of cold declamations: drop a few words to the purpose when you shall perceive his mind to be in a proper state to receive them."

"Never ask too much at once; let your conduct be provident, paternal, and solicitous.---Never despair; *for one may do what one pleases with men.*

" Make yourſelf maſter of the motives of the principles your pupil has acquired from his education. If they be not conſonant with our views, weaken them by inſenſible gradations, and ſubſtitute and ſtrengthen others. But great prudence is neceſſary to operate this."

" Obſerve what religion, ſects, and politics, make men do.---One may enthuſiaſtically wed them to follies ; it is therefore in the *manner* of leading them that the whole art of giving the upper hand to virtue and truth conſiſts. *Only employ the ſame means for a good purpoſe which impoſtors employ for evil*, and you will ſucceed. If the wicked are powerful, it is becauſe the good are too timid and too indolent. *There may be circumſtances alſo, under which it will become neceſſary to ſhow diſpleaſure, and even anger, in defence of the rights of man.*"

" Tell your pupils, that they are only to attend to the purity of the views which actuate the Order ; and that antiquity, power, or riches, ſhould be perfectly indifferent to them."

" Tell them, that ſhould they find elſewhere a ſociety which would lead them with greater ſpeed or with more certainty to the deſired end, the Order would eternally regret the not having been acquainted with it before---That in the mean time we obey the laws of our Superiors, labouring in peace, and perſecuting no man.---Follow theſe rules of conduct, and once more remember, that you will have rendered an eſſential ſervice to the world, though you ſhould form but two men according to our principles.

" *Carefully profit of thoſe moments when your pupil is diſcontented with the world, and when every thing goes contrary to his wiſhes ; thoſe moments when the moſt powerful man feels the want of the ſupport of others, to attain a better order of things.* It is then that you muſt preſs the ſwelling heart, ſtimulate the ſenſibility, and demonſtrate how *neceſſary ſecret ſocieties are, for the attainment of a better order of things.*"

" But be not too eaſy in your belief with reſpect to the reality or conſtancy of ſuch feelings. Indignation *may be the effect of fear, or of the fleeting hopes of ſome paſſion which one wiſhes to gratify.* Such feelings are not naturalized ; men are not perfect in ſo ſhort a

time; *prepare for the worſt, and then inſiſt.* A heart which eaſily melts eaſily changes."

"Never promiſe too much, that you may be able to perform more than you promiſe. Rekindle exhauſted courage; repreſs exceſſive ardour; inſpire hope in misfortune, and fear in ſucceſs."

"Such are the rules which will form you for a good preceptor and a leader of men. By an exact attention to them you will add to the number of the elect. If your own happineſs be dear to you, labour (under our direction) at delivering many thouſands of men, who wiſh to be good, from the dire neceſſity of being wicked.---Believe us, for it is the precept of experience, *bereave vice of its power*,---and every thing will go well in this world: for if vice be powerful, it is only becauſe one part of the good is too indolent, while the other is too ardent; or elſe, that men ſuffer themſelves to be divided, or leave the care of Revolutions to futurity; *the fact is, that in the mean time they had rather bend under the yoke*, than efficaciouſly reſiſt vice. If they once became ſenſible that *virtue does not entirely conſiſt in patience, but in action alſo*, they would ſtart from their ſleep---For your part, unite with the Brethren; place your confidence in our Society; nothing is impoſſible to it, if we follow its laws. We labour to ſecure to merit its juſt rewards; to the weak ſupport, to the wicked the fetters they deſerve; and to man his dignity. Such is the new Canaan, the new land of Promiſe, the land of abundance and bleſſing; but which as yet, alas! we diſcover but from a diſtance."*

I was frequently tempted to interrupt the courſe of this extract by my reflections; but what reader is there that will not aſk himſelf, What zeal, what ſtrange ardour is this, that can have led Weiſhaupt to combine and dictate means ſo powerful to captivate the minds of his pupils? Is there a parent, is there a preceptor, whoſe love for his child or his pupil ever ſuggeſted more efficacious rules? Theſe, however, are only a few of the leſſons which the Minor Illuminee is always to have preſent to his mind to direct him in the training of the young adepts. He is not alone entruſted with the taſk. All the Brethren of the ſame degree

* Extract from the Inſtructions C. and D. for the Minor Illuminees.

partake in the care of watching over the lower ones, and each notes on his tablets even the moſt inſignificant circumſtances. Their ſeveral obſervations are compared, and of the whole a general ſtatement is formed according to which each pupil will be judged by his ſuperiors.† Meanwhile it is natural to aſk, what can theſe principles be for which the youth is ſo carefully trained? What can be the *ſublime virtue* that is to be the reſult of ſo much care? We ſhall ſoon diſcover them, the principles of ſhameleſs villany. This *ſublime virtue* is the combination of every art that can plunge mankind into corruption, and immerſe him in all the horrors of univerſal anarchy. Yes, we ſhall ſee the man who ſays to his diſciples, *employ the ſame means for a good purpoſe which impoſtors employ for evil*, proved to be the arch-impoſtor, training his diſciples to every crime, and preparing the moſt terrible diſaſters for ſociety with more ardour and more artifice than ever the upright man has been ſeen to employ zeal and wiſdom in the cauſe of virtue and the ſupport of the laws.

The better to diſpoſe the young adepts, the Minor Illuminee is aſſiſted in his functions and overlooked by the Major Illuminee, that is to ſay, by the adepts of the higheſt degree among thoſe of the preparatory claſs.

† Inſtruction C. Sect. II. A. 2.

CHAP. VII.

Fifth Part of the Illuminees---Fourth preparatory Degree---The Major Illuminee, or the Scotch Novice.

Object of this Degree.

THE degree which follows that of *Minor Illuminee* is ſometimes called *Major Illuminee;* at other times, *Scotch Novice.* Under this two-fold denomination a double object is comprized. As Scotch Novice, the adept is turned in upon Maſonry; and it is only a ſnare for impoſing upon the credulity of thoſe, who have not given the requiſite ſymptoms for being initiated in the higher myſteries of the Sect. It is an introduction to the degree of Scotch Knight, which terminates the career of the dupes. But as a degree of Illuminiſm, it will encompaſs the adept with new bonds, more extraordinary and more firm than the former; it is a more immediate preparation for the grand myſteries; in ſhort, it is from this degree that the maſters for the Minerval Academies are ſelected.

Let us begin by laying open the artifice of that ſtrange bond which the adept will never dare to rend aſunder, though he ſhould wiſh to withdraw from Illuminiſm, or more particularly ſhould he be tempted to reveal what he may have already diſcovered of the artifices, principles, or grand object of the Sect.

Preliminary queſtions.

Before the candidate is admitted to the new degree, he is informed that his reception is reſolved on, provided he gives ſatisfactory anſwers to the following queſtions:

I. Are you acquainted with any ſociety grounded on a better conſtitution, or more holy and ſolid than ours, and which tends with more certainty or expedition to the object of your wiſhes?

II. Was it to ſatisfy your curioſity that you entered our ſociety? or, was it to concur with the choſen among men to univerſal happineſs?

III. Are you ſatisfied with what you have ſeen of our laws? Will you labour according to our plan, or have you any objection to propoſe againſt it?

IV. As there will be no medium for you, declare at

once, whether you wiſh to leave us, or whether you will remain attached to us for ever?

V. Are you a member of any other ſociety?

VI. Does that ſociety impoſe any thing detrimental to our intereſts; for example, the diſcovery of our ſecrets; or, does it require you to labour for itſelf excluſively?

VII. Should ſuch things be ever required of you, tell us upon your honour, whether you would be diſpoſed to acquieſce in them?

Life of the Candidate by himſelf.

Theſe queſtions anſwered, there ſtill remains another proof of confidence which the Order expects from the candidate. This is nothing leſs than an exact and candid account *of his whole life*, written without any *reſervation or diſſimulation* whatever. The neceſſary time is given him; and this is the famous bond, or rather ſnare, into which when Weiſhaupt has once brought the candidate he exultingly exclaims, "*Now I hold "him; I defy him to hurt us; if he ſhould wiſh to be- "tray us, we have alſo his ſecrets.*" It would be in vain for the adept to attempt to diſſimulate. He will ſoon find that the moſt ſecret circumſtances of his life, thoſe which he would moſt anxiouſly wiſh to hide, are all known by the adepts. The arts which he has hitherto practiſed to pry into the moſt ſecret motions of the hearts of his pupils, into their tempers and paſſions, their connections, their means, their intereſts, their actions and opinions, their intrigues and faults, have all been more artfully employed by others in watching himſelf. Thoſe who compoſe the lodge into which he is going to be received, are the very perſons that have been ſcrutinizing his paſt life.

All the diſcoveries made by his Inſinuator, all the ſtatements he has been obliged to give of himſelf as required by the Code, every thing which the *Brother Scrutators*, either known or unknown, have been able to diſcover concerning him during his degrees of Minerval or of Minor Illuminee, have been accurately tranſmitted to the Brethren of the new lodge. Long before his admiſſion, they had accompliſhed themſelves in the ſcrutinizing arts. ——— Theſe wretches then will mimick even the canonization of the ſaints! The very precautions which Rome takes to diſcover the

leaſt taint in thoſe whom it propoſes to the veneration of the faithful, this illuminizing ſect will adopt, in order to ſatisfy itſelf that in its adepts no civil nor religious virtue can be traced. Yes, the villains in their dens wiſhed to know each other, and ſmiled to ſee their accomplices as wicked as themſelves.

The Scrutators, or perfect Spies.

I cannot conceive whence Weiſhaupt could have taken this part of his Code; but let the reader form an idea of a ſeries of at leaſt fifteen hundred queſtions on the life, the education, the body, the mind, the heart, the health, the paſſions, the inclinations, the acquaintances, the connections, the opinions, the abode, the habits, and even the favorite colours of the candidate; on his relations, his friends, his enemies, his conduct, his diſcourſe, his gait, his geſture, his language, his prejudices, and his weakneſſes. In a word, queſtions which relate to every thing that can denote the life or character, the political, moral, or religious ſentiments, the interior, or exterior of the man; every thing he has ſaid, done or thought, and even what he would ſay, do, or think, under any given circumſtances. Let the reader form an idea of twenty, thirty, and ſometimes a hundred queſtions on each of theſe heads. Such will be the catechiſm to which the *Major Illuminee* muſt be able to anſwer; ſuch are the rules he is to follow in tracing the lives or characters of the young brethren, or even of thoſe profane of whom the ſect wiſhes to have particular information. Such is the ſcrutinizing Code which has directed the reſearches made as to the life of the candidate antecedent to his admiſſion to the degree of *Major Illuminee*. Theſe ſtatutes are called by the Order the *Noſce te ipſum* (know thyſelf). When one brother pronounces theſe words, the other anſwers *Noſce alios* (know others); and this anſwer denotes much better the object of the Code, which might very properly be ſtyled the *perfect ſpy*. Let it be judged by the following queſtions:

"On the *Phyſiognomy* of the Candidate:---Is he of a florid complexion, or pale? Is he white, black, fair, or brown? Is his eye quick, piercing, dull, languiſhing, amorous, haughty, ardent, or dejected? In ſpeaking, does he look full in the face and boldly, or does he look ſideways? Can he endure being ſtared full in the face? Is his look crafty, or is it open and free; is it

gloomy and penſive, or is it abſent, light, inſignificant, friendly, or ſerious? Is his eye hollow, or level with the head, or does it ſtare? His forehead, is it wrinkled, and how; perpendicularly, or horizontally?" *&c.*

"His *Countenance:*---Is it noble or common, open, eaſy, or conſtrained? How does he carry his head; erect or inclined, before, behind, or on one ſide, firm or ſhaking, ſunk between his ſhoulders, or turning from one ſide to the other?" *&c.*

"His *Gait:*---Is it ſlow, quick or firm? Are his ſteps long, ſhort, dragging, lazy, or ſkipping?" *&c.*

"His *Language:*---Is it regular, diſorderly, or interrupted? In ſpeaking, does he agitate his hands, his head, or his body, with vivacity? Does he cloſe upon the perſon he is ſpeaking to? Does he hold them by the arm, clothes, or button-hole? Is he a great talker, or is he taciturn? If ſo, why? Is it through prudence, ignorance, reſpect, or ſloth?" *&c.*

"His *Education:*---To whom does he owe it? Has he always been under the eyes of his parents? How has he been brought up, and by whom? Has he any eſteem for his maſters? To whom does he think himſelf indebted for his education? Has he travelled, and in what countries?"

Let the reader, by theſe queſtions, judge of thoſe which treat of the mind, the heart, or the paſſions of the candidate. I will juſt note the following:

"When he finds himſelf with different parties, which does he adopt, the ſtrongeſt or the weakeſt, the wittieſt or the moſt ſtupid? Or, does he form a third? Is he conſtant and firm in ſpite of all obſtacles? How is he to be gained, by praiſe, flattery, or low courtſhip; or by women, money, or the entreaties of his friends?" *&c.*---"Whether he loves ſatire, and on what he exerciſes that talent; on religion, ſuperſtition, hypocriſy, intolerance, government, miniſters, monks?" *&c. &c.*

This however is not all that the ſcrutators are to note in their ſtatements. They are to elucidate each anſwer by a fact, and by *ſuch facts chiefly as characterize the man at a moment when he leaſt ſuſpects it.** They are to follow their prey to his bolſter, *where they will*

* See Weiſhaupt's Letters.

learn whether he is a hard ſleeper, whether he dreams, and whether he talks when dreaming; whether he is eaſily or with difficulty awakened; and ſhould he be ſuddenly, forcibly, or unexpectedly awakened from his ſleep, what impreſſion would it make on him?

Should any of theſe queſtions, or any part of the Candidate's life, not have been ſufficiently inveſtigated by the Lodge, divers of the brethren are ordered to direct all their enquiries towards that point. When at length the reſult of all their reſearches is found to coincide with the wiſhes of the Sect, the day for his reception is appointed. Neglecting all the inſignificant particularities of the maſonic rites, we ſhall attend entirely to thoſe circumſtances which peculiarly belong to Illuminiſm.

Reception to the degree of Major Illuminee.

The adept, introduced into a gloomy apartment, reiterates his oath to keep ſecret whatever he may ſee in or learn from the Order. He then depoſits the hiſtory of his life (ſealed up) in the hands of his introducer. It is read to the Lodge, and compared with the hiſtorical table which the brethren had already formed reſpecting the candidate. This done, the Introducer ſays to him, " You have given us a welcome " and valuable proof of your confidence; but indeed " we are not unworthy of it; and we hope that it will " even increaſe in proportion as you become better " acquainted with us. Among men whoſe ſole ob- " ject is to render themſelves and others better, and " to reſcue the whole world from its miſeries, no diſ- " ſimulation ſhould ſubſiſt. Far be any reſerve from " us. We ſtudy the human heart---and do not heſi- " tate or bluſh at revealing to each other our faults " or errors.---Here then is the picture which the Lodge " had drawn of your perſon. You muſt own that " ſome features are not unlike. Read, and then an- " ſwer, whether you ſtill wiſh to belong to a ſociety " which (ſuch as you are repreſented here) opens its " arms to receive you."

Life of the Candidate by the Brethren.

Could indignation operate more powerfully on the mind of the Candidate at the ſight of his having been ſo treacherouſly watched, than the fear of abjuring a ſociety which henceforth poſſeſſes ſuch arms againſt him, he would not heſitate at aſking for his diſmiſſion; but he ſees the conſequences of ſuch a ſtep, and feels

that it might coſt him very dear. Beſides, he is ſo familiarized with the ſcrutinizing ſyſtem, that he can ſcarcely be offended with it, though operating on himſelf. He is left for a certain time to his meditations. The deſire of acquiring a new degree works upon him and at length turns the ſcales; he is introduced to the Lodge of the Brethren; and there the veil which hides the ſecrets of the Sect is partly raiſed; or, rather, he is himſelf ſtill more unveiled, that the Sect may diſcern whether all his views and wiſhes coincide with theirs.

After a ſuitable preamble, the Initiator tells him, "that he has ſtill ſome few queſtions to anſwer, relative to objects on which it is abſolutely neceſſary that "the opinions of candidates ſhould be known."

The reader is deſired to pay particular attention to theſe queſtions; as it will enable him, when he ſhall come to read of the myſteries, more clearly to obſerve the ſucceſſion and gradation with which ſuch principles are infuſed into the mind of the adept, as if he had invented and conceived them all himſelf.

"I. Do you find, that, in the world we live in, virtue is rewarded and vice puniſhed? Do you not on the contrary obſerve, that the wicked man is exteriorly more comfortable, more conſidered, and more powerful, than the honeſt man? In a word, are you content with the world in its preſent ſituation?"

"II. In order to change the preſent order of things, would you not, if you had it in your power, aſſemble the good and cloſely unite them, in order to render them more powerful than the wicked?"

"III. If you had your choice, in what country would you wiſh to have been born rather than in your own?"

"IV. In what age would you wiſh to have lived?"

"V. Always premiſing the liberty of choice, what ſcience and what ſtate of life would you prefer?"

"VI. With reſpect to hiſtory, who is your favourite author or your maſter?"

"VII. Do you not think yourſelf in duty bound to procure all the exterior advantages poſſible for your tried friends, in order to recompenſe them for their probity, and to render life more agreeable to them?

Are you ready to do what the Order exacts of each member in this degree, when it ordains that each one ſhall bind himſelf to give advice every month to the ſuperiors, of the employments, ſupport, benefices, or other ſuch like dignities, of which he can diſpoſe, or procure the poſſeſſion by means of his recommendations; that the ſuperiors may preſent worthy ſubjects of our Order to all ſuch employments?"

The anſwers of the candidate are to be returned in writing, and inſerted in the regiſters of the Lodge. It will naturally be expected, that the greateſt diſſatisfaction with the preſent order of things is to be expreſſed, as well as an ardent wiſh for a revolution which ſhall change the whole face of the Univerſe. He will alſo promiſe to ſupport, by all the means in his power, the election of none but worthy brethren to offices of emolument and truſt, or ſuch as may augment the power or credit of Illuminiſm, whether about the court or among the people. On his declaring ſuch to be his ſentiments, the Initiator addreſſes him in the following diſcourſe:

" Brother, you are a witneſs, that it is after having " tried the beſt of men, that *we ſeek little by little to* " *reward them, and to give them ſupport, that we may* " *inſenſibly ſucceed in new modelling the world.* Since " you are convinced how imperfectly men have fulfil- " led their real deſtiny; *how every thing has degene-* " *rated in their civil inſtitutions;* how little the teach- " ers of wiſdom and of truth have enhanced the value " of virtue, or given a happier diſpoſition to the " world; you muſt be perſuaded, that the error lies in " the means which the ſages have hitherto employ- " ed. Thoſe means, therefore, muſt be changed, in " order to reinſtate in its rights the empire of truth " and wiſdom. And this is the grand object of the " labours of our Order. Oh, my friend! my bro- " ther! my ſon! when here convened, far from the " profane, we conſider to what an extent the world " is abandoned to the yoke of the wicked, how per- " ſecution and misfortune is the lot of the honeſt " man, and how the better part of human nature is " ſacrificed to perſonal intereſt. *Can we at ſuch a* " *ſight be ſilent, or content ourſelves with ſighing? Shall* " *we not attempt to ſhake off the yoke?---Yes, my bro-*

" *ther, rely upon us.* Seek faithful co-operators, but " ſeek them not in tumults and in ſtorms; *they are* " *hidden in darkneſs. Protected by the ſhades of night,* " *ſolitary and ſilent, or reunited in ſmall numbers, they,* " *docile children, purſue the grand work under the di-* " *rection of their ſuperiors.* They call aloud to the " children of the world, who paſs by in the intoxica- " tion of pleaſure———how few hearken to them. " He alone who has the eye of the bird of Minerva, " who has placed his labours under the protection of " the ſtar of night, is ſure of finding them."

But, leſt this diſcourſe ſhould not have given the Candidate a ſufficient inſight as to the object of the new degree, the Secretary opens the Code of the Lodge, entitled *A general view of the ſyſtem of the Order.* Here the young Illuminee learns, that the object of the Order *is to diffuſe the pure truth, and to make virtue triumph.* Nothing, however, is explicitly ſaid on what is to be underſtood by the *pure truth.* He is only told, that in order to diffuſe it, " he muſt begin by liberating men from their prejudices, and by enlightening their underſtandings; then reunite all the common forces for the refinement of all ſciences from the droſs of uſeleſs ſubtilties, and for the eſtabliſhment of principles drawn from Nature.---To attain this," continues the Secretary, " we muſt trace the origin of all ſciences; we muſt reward oppreſſed talents; we muſt raiſe from the duſt the men of genius; *we muſt undertake the education of youth;* and, forming an indiſſoluble league among the moſt powerful geniuſes, we muſt boldly, though with prudence, combat *ſuperſtition, incredulity, and folly;* and at length form our people to true, juſt, and uniform principles on all ſubjects.

" Such is the object of our Minerval Schools, and of the inferior degrees of Maſonry, over which our Order wiſhes to acquire all the influence poſſible, in order to direct it towards our object. We alſo have our ſuperior degrees, where the brethren, after having paſſed through all the preparatory degrees, become acquainted with the ultimate reſult of the labours and of all the proceedings of the Order."

To obtain the completion of that reſult, " it will be neceſſary to diveſt vice of its power, that the honeſt

man may find his recompenſe even in this world; but in this grand project, *we are counteracted by the Princes and the Prieſthood; the political conſtitutions of nations oppoſe our proceedings.* In ſuch a ſtate of things then what remains to be done? To inſtigate revolutions, overthrow every thing, oppoſe force to force, and exchange tyranny for tyranny? Far be from us ſuch means. Every violent reform is to be blamed, becauſe it will not ameliorate things *as long as men remain as they are, a prey to their paſſions; and becauſe wiſdom needeth not the arm of violence.*"

"The whole plan of the Order tends to form men, not by declamation, but by the protection and rewards which are due to virtue. *We muſt inſenſibly bind the hands of the protectors of diſorder, and govern them without appearing to domineer.*"

"In a word, we muſt eſtabliſh an univerſal empire over the whole world, without deſtroying the *civil ties. Under this new empire, all other governments muſt be able to purſue their uſual proceſs, and to exerciſe every power, excepting that of hindering the Order from attaining its ends, and rendering virtue triumphant over vice.*"

"This victory of virtue over vice was formerly the object of Chriſt, when he eſtabliſhed his pure religion. He taught men, that the path to wiſdom conſiſted in letting themſelves be led for their greater good by the beſt and wiſeſt men. At that time preaching might ſuffice; the novelty made truth prevail; but at preſent, more powerful means are neceſſary. Man, a ſlave to his ſenſes, muſt ſee ſenſible attractions in virtue. *The ſource of paſſions is pure; it is neceſſary that every one ſhould be able to gratify his within the bounds of virtue, and that our Order ſhould furniſh him with the means.*"

"It conſequently follows, that all our brethren, educated on the ſame principles, and ſtrictly united to each other, ſhould have but one object in view. *We muſt encompaſs the Powers of the earth with a legion of indefatigable men, all directing their labours, according to the plan of the Order, towards the happineſs of human nature* —— but all that is to be done in ſilence; our brethren are mutually to ſupport each other, to ſuccour the good labouring under oppreſſion, *and to ſeek to acquire thoſe places which give power, for the good of the cauſe.*"

"*Had we a certain number of such men in every country*, each might form two others. Let them only be united, and nothing will be impossible to our Order; *it is thus that in silence it has already performed much for the good of humanity.*"

"You behold, Brother, an immense field opening to your activity; become our faithful and worthy co-operator, by seconding us with all your might; and remember, that no service will pass without its just reward."

After this lesson, two chapters directly treating on the functions of the *major Illuminee* are read to him. With the first he is already acquainted: it is the Code of the *Insinuator* or *Brother Recruiter*. He is also now entrusted with it, as it is part of his duty in future to judge of the pupils of all the Insinuators. The second treats of the duties of the *Scrutator;* this is also delivered into his care, because he must particularly exercise that art while presiding over the Minerval academies: and he must necessarily learn how his new brethren found means of tracing so exact an historical portrait of himself, and of penetrating even more successfully than he could into the interior recesses of his heart: he must also learn to distinguish such pupils as, with dispositions similar to his own, are worthy of being admitted to his new degree. He now has but one more degree to go through, before he is admitted into the class of the mysteries, and this is termed by the Sect *the Scotch Knight.**

* The whole of this chapter is nothing more than an extract from the *degree of Major Illuminee*, and from the instructions contained in the ritual of that code in the *True Illuminee*.

CHAP. VIII.

Sixth Part of the Code of the Illuminees.---Intermediary Claſs---The Scotch Knight of Illuminiſm; or Directing Illuminee.

Nature and object of this Degree.

UNDER the appellation of *Intermediary Claſs* of Illuminiſm might be comprehended all the Degrees which Weiſhaupt had borrowed from Freemaſonry. In that caſe we ſhould comprize under this denomination the three degrees of *Apprentice, Fellow-Craft, and Maſter*. But it has been already ſaid, that theſe degrees are ſimply a paſſport for the Sect into the Maſonic Lodges; and that its object may be leſs conſpicuous, it leaves them in their original Maſonic ſtate. This, however, is not the caſe with the higher degrees of Scotch Maſonry. The Sect ſhrewdly ſurmiſed that the views of theſe degrees coincided with their own: beſides, it wanted ſome of theſe ſuperior degrees, either for the direction of thoſe Maſonic Lodges which it compoſed of its own members, or who were to gain admittance, dominate, and preſide over other Lodges which were not devoted to Illuminiſm.----The great veneration in which the *Scotch Knights* are generally held by Maſons, more ſtrongly determined the Baron Knigge to make himſelf maſter of this degree, and engraft it on Illuminiſm. The Sect has conſtituted this into both an *intermediary* and a *ſtationary* degree. It is *ſtationary* for thoſe into whom it deſpairs of ever infuſing the principles required for a further admiſſion to the myſteries; but it is only *intermediary* for thoſe who have ſhown diſpoſitions more accordant with the purſuits of the Sect.*

Its preliminaries.

Whatever may be his deſtiny, no Brother is ever admitted into this new degree, until he has previouſly given proofs of the progreſs he has made in the arts of *Scrutator*, whoſe code muſt have been his chief ſtudy ſince his admiſſion to the degree of Major Illuminee. The ſecret Chapter of the Knights has had the precaution to propoſe certain queſtions to him to aſcertain

* Original Writings, Vol. II. Part I. Sect. 11.

how far he is capable of judging *of the ſtate of the mind by exterior appearances*. He will have had to anſwer, for example, to the following ones :—" What is " the character of a man whoſe eyes are perpetually " in motion, and whoſe countenance is changeable? " What features denote voluptuouſneſs, melancholy, " and puſillanimity?"*

As a further proof of the progreſs he has made, he is to tranſmit to his ſuperiors another diſſertation on the life of the hero whoſe name he bears for his characteriſtic. The hiſtory of his own life, which he had delivered in the antecedent degree, had laid open the whole of his exiſtence, and all his actions through life. This new diſſertation will ſhow the Order what he admires or diſapproves of in others, and will particularly demonſtrate whether he has diſcovered thoſe qualities in his patron which the Order wiſhed he ſhould imbibe and imitate when it gave him his characteriſtic.‡ Should any part of his life have eſcaped the vigilance of the Scrutators, he is ſtill at liberty to give a new proof of his confidence in the Order; and this is deſcribed as a meritorious act; but he may reſerve it for the cognizance of the Superior of the Order only.† He is then to declare under his hand-writing, that he looks upon the Superiors of Illuminiſm as the *ſecret* and *unknown* though *legitimate* ſuperiors of *Freemaſonry;* that he adheres and always will adhere to the illuminized ſyſtem of Maſonry, as the beſt and moſt uſeful exiſting; that he utterly renounces every other aſſociation; that he is in ſhort, ſo perſuaded of the excellence of Illuminiſm, that he fully adopts its principles, and firmly believes himſelf bound to labour, under the direction of his ſuperiors, *at the object and according to the intentions of the Order* for the happineſs of mankind.‖

After having received theſe numerous pledges, the Scotch Knights invite the new Brother to a *ſecret Chapter*, for ſuch is the name given to the Lodges of this degree. It is hung with green, richly decorated and brilliantly lighted. The Prefect of the

Its ceremonies of reception.

* See this degree, Sect. 4, No. 2 and 3.
‡ See ſecond Inſtruction for this degree, No. 8.
† Ibid. No. 8.
‖ Ibid. Reverſal Letters.

Knights, booted and ſpurred, is ſeated on a throne erected under a canopy all of the ſame colour. On his apron a green croſs is ſeen, and on his breaſt the ſtar of the Order; he wears the riband of St. Andrew in ſalter from right to left, and holds a mallet in his hand. On his right ſtands the brother ſword-bearer, holding the ſword of the Order; on his left the maſter of the ceremonies with a ſtick in one hand, and the ritual in the other. The Knights aſſembled are all booted and ſpurred, each girt with a ſword, and all wear the croſs ſuſpended at their necks by a green riband. The Officers of the Order are to be diſtinguiſhed by a plumage, and a prieſt of the Order completes the Lodge. The Prefect then delivers himſelf as follows to the Candidate:

"You here behold a part of thoſe unknown legions "which are united by indiſſoluble bonds to combat for "the cauſe of humanity. Are you willing to make "yourſelf worthy of watching with them for the ſanc- "tuary? Your heart muſt be pure, and a heavenly ar- "dour for the dignity of nature muſt fire your breaſt. "The ſtep you are taking is the moſt important one "of your life. Our games are not vainly ceremonial. "In creating you a knight we expect of you that you "will perform exploits grand, noble, and worthy of "the title you receive. Long life to you, if you come "to us to be faithful; if honeſt and good, you anſwer "our expectations. Should you prove a falſe Brother, "be both curſed and unhappy, and may the grand "Architect of the Univerſe hurl you into the bottom- "leſs pit! Now bend thy knee, and on this ſword "take the oath of the Order."

At theſe words the Prefect ſeats himſelf, the Knights are ſtanding with their ſwords drawn, and the Candidate pronounces the following oath:---

"I promiſe obedience to the excellent Superiors "of the Order. In as much as it ſhall depend "upon me, I engage---never to favour the admiſſion "of any unworthy member into theſe holy degrees, "---to labour at rendering the Ancient Maſonry tri- "umphant over the falſe ſyſtems which have crept "into it---to ſuccour, like a true Knight, innocence, "poverty, or oppreſſed honeſty---*Never to be the flat-* "*terer of the great, nor the ſlave of Princes*;---to com-

" bat courageouſly, though prudently, in the cauſe of " *Virtue, Liberty, and Wiſdom*---to reſiſt boldly, both " for the advantage of the Order and of the world, " *Superſtition and Deſpotiſm.* I never will prefer my " own private intereſt to that of the Order. I will " defend my Brethren againſt calumny. *I will dedicate* " *my life to the diſcovery of the true Religion and real* " *doctrines of Freemaſonry, and I will impart my diſco-* " *veries to my Superiors.* I will diſcloſe the ſecrets of " my heart to my Superiors as to my beſt friends. So " long as I ſhall remain in the Order I ſhall look upon " the being a Member of it as a ſupreme felicity. I " alſo engage to look upon all my domeſtic, civil, and " ſocial duties as moſt ſacred. So help me God, both " for the happineſs of my life, and for the peace of " my mind."

In return for this oath the Prefect declares to the Candidate that he is going to create him a Knight of St. Andrew, according to the ancient uſage of the Scotch---" *Riſe,*" he ſays, " and in future beware of " ever bending thy knee before him who is only man " like thyſelf."*

To theſe ceremonies the adept Knigge added a certain number of others which were mere deriſions of the rites of the Church. Such, for example, was the triple benediction which the Prieſt pronounced over the new Knight, ſuch the atrocious mockery of the laſt ſupper, which terminated the ceremony. But, impious as is the imitation, Weiſhaupt declares it to be *diſguſting* becauſe it is ſtill *religious, theoſophical,* and *borrowed from ſuperſtition.*‡ But what perfectly coincided with the views of the Bavarian founder were, the inſtructions given to the new Knight. He is enraptured with that diſcourſe, where one may obſerve the Illuminizing Orator ſelecting the moſt impious, artful, and diſorganizing ſyſtems of Maſonry, to make them at once the myſteries of their Maſonic Lodges, and an immediate preparation for thoſe of Illuminiſm.

Let the reader recal to mind what was ſaid in the Second Volume of theſe Memoirs † concerning the Apocalypſe of the Martiniſts, entitled *Of Errors and of Truth.* He will there have read of a time when

* Ibid. Sect. 7.

‡ See the laſt word of Philo, Page 100. † Chap. XI.

man, disengaged from the senses and free from matter, was still more free from the yoke of the laws and from political bondage, to which he was only subjected by his fall. He will there have seen, that the daily efforts of man should tend to the overthrow of Governments, that he may recover his former purity and ancient liberty, and thus retrieve his fall. I might there have demonstrated that absurd *Idealism* reducing our senses to vain fictions, that the prostitution of them might be but a chimerical crime ;* there, in short, I

* When treating in the Second Volume of the religious and political tenets of the Martinists, I did not extend my researches to their doctrine of *Idealism*, and I frankly confess that I did not sufficiently understand that part of their Apocalypse. Since the publication of that Volume, however, I have met with a Gentleman perfectly capable of comprehending any intelligible system whatever ; I mean the Abbé Bertins, residing at present at Oxford. He reproached me in terms similar to those in which some other people had reproached me respecting the Rosicrucians. *What you have written*, said he, *is ALL true, but you have not told the WHOLE truth.* I had indeed said a great deal of those gentry, and I never will advance any point which I cannot prove. The Abbé Bertins condescended to give me some little insight into the doctrines of this famous St. Martin. It fully confirmed every thing which I had advanced on the tenets of the Martinists, with respect to the nature of the soul, and to the pretended origin of that soul forming *a part of God, of the essence of God, and of the same substance*—But what I had not said was, that according to the same system matter has no real existence, or at least has such a separate existence, and is so entirely null with respect to the soul, that there neither is nor can be any relation whatever between it and the soul ; in fine, that *it is*, with respect to us, as if *it were not*. I had surmised these consequences in a conversation which I had had with an estimable young man, the Vicomte de Maimbourg, whom the Martinists had endeavoured to taint with their erroneous doctrines. When they came to treat of the pleasure of the senses, *throw that to the fire*, they say in their treatise of morality ; *to the fire : give to the fire all it asks ; that is not the spirit*, all that *does not affect the soul ; and this fire is matter ; it is the senses, the body*. Is it not in the same sense that the Martinist tells us, " It is in vain that the enemy pursues me with his illusions. " Matter shall not have remembrance of me here below. " Does man taste the pleasures of matter ? When the senses

might have ſhown according to the Martiniſt, that in all ages, this ſyſtem of corruption and diſorder has been the doctrine and ſecret of true Philoſophy. This intermediary degree was deſtined by Weiſhaupt to ſerve as a point of union between the Maſonic Lodges and Illuminiſm. It was but natural that he ſhould have ſelected the moſt monſtrous and moſt artful ſyſtem of the Craft. Let not the reader therefore be aſtoniſhed when he ſees the Antitheoſophiſt, the Atheiſt, the Materialiſt Weiſhaupt borrowing in this degree the doctrines of the Martiniſts on the two-fold principle or double ſpirit. But let it be alſo remembered, that whenever, in conſequence of this artifice, he is obliged to uſe the words *ſpirit* or *ſoul*, he informs the candidate, that ſuch words are employed in the Code, only to conform to the *vulgar expreſſion*. This precaution taken, the Initiator may without apprehenſion repeat the ſophiſticated leſſons on the twofold principle. And indeed one might be tempted to think, that the doctrines he lays down as the grand object of Free-

" feel pain or pleaſure, is it not eaſy to perceive that it is " not man that feels this pain or pleaſure ?" (No. 235, *of the Man of Deſire, by the Author of a work On Errors and on Truth.)* How frightful is this enigmatical language ! If all the paſſions and ſenſes are foreign to man, if he may gratify them without affecting his ſoul either for the better or for the worſe, what monſtrous conſequences muſt enſue to morals ! And indeed a Daniſh Martiniſt was conſulted by the Viſcount, who, more candid than the recruiting Brethren, anſwered, " Beware, dear Sir, of ever entering into our myſteries ;— " I am unfortunately engaged, and ſhould in vain attempt " to withdraw myſelf from them. I could not ſucceed ; " but, for your part, take care never to deliver yourſelf " over to thoſe men." The Viſcount followed his advice. As to the Abbé Bertins, he was too much for Mr. de St. Martin, who had to argue with a man that perpetually objected—if my ſoul is part of God, and of the ſubſtance of God, my ſoul muſt be God. After three months leſſons, which the reader will readily ſuppoſe the Abbé Bertins only ſubmitted to through curioſity, the *learned* teacher violently exclaimed, " *I ſee I never ſhall be able to convince a Divine :*" and thus Mr. de St. Martin took leave of a ſcholar far more fitted to teach him real knowledge than to receive his ſophiſticated leſſons.

Maſonry had all been copied from the Martiniſt ſyſtem. He begins by deploring a great Revolution which had in former ages deprived man of his primitive dignity. He then repreſents man as having had the faculty of recovering his ancient ſplendour; but that by the abuſe of his faculties he had again immerſed himſelf ſtill deeper in his defiled and degraded ſtation. The very ſenſes are blunted, and ſaid to lead him into error on the nature of things. Every thing that he beholds in its actual ſtate is *falſehood*, *ſhow*, and *illuſion*; and he lays particular ſtreſs on thoſe ſchools of ſages which had, ever ſince the time of the grand Revolution, preſerved the ſecret principles of the antique doctrines, or of true Maſonry. Nor does the monſtrous hierophant bluſh at placing Jesus of Nazareth among thoſe ſages, and blaſphemouſly numbering the God of the Chriſtians among the Grand Maſters of Illuminiſm. But ſoon was the doctrine of Chriſt falſified, and Prieſts and Philoſophers raiſed on theſe divine foundations an edifice of *folly*, *prejudice*, *and ſelf-intereſt*. *Soon alſo does the tyranny of Prieſthood and the Deſpotiſm of Princes coaleſce in the oppreſſion of ſuffering humanity*. Free Maſonry oppoſes theſe diſaſtrous attempts, and endeavours to preſerve the true doctrine; but it has over-burdened it with ſymbols, and its lodges gradually ſubſide into ſeminaries of ignorance and error.—The Illuminees alone are in poſſeſſion of the real ſecrets of Maſonry; many of them are even ſtill to be the objects of their reſearches; and the new Knight is to devote all his attention to their diſcovery. He is particularly recommended *to ſtudy the doctrines of the ancient Gnoſtics and Manichæans, which may lead him to many important diſcoveries on this real Maſonry*. He is alſo told, that the great enemies which he will have to encounter during this inveſtigation will be, ambition, and other vices which make humanity *groan under the oppreſſion of Princes and of the Prieſthood*.*

The obſcurity which enwraps theſe leſſons on the new and grand Revolution which is to counteract the ravages of the former, is not the ſlighteſt of Weiſhaupt's artifices. With reſpect to Princes, this is the laſt degree to which they are admitted. They are to be

* See this degree, Art. 8. Inſtruction on the Maſonic Hieroglyphics.

perſuaded, that the antique Revolution was no other than the coalition of the powers of the earth with the Prieſthood, in order to ſupport the empire of religious prejudice and ſuperſtition; and that the new Revolution to be effected is the re-union of Princes with Philoſophy, to overthrow that empire and enſure the triumph of reaſon. Should the ſerene adept be ſtartled at his having ſworn *never to flatter the great nor to be a ſlave to Princes*, he will be reconciled again by the latter part of the oath, where he *engages to look upon his domeſtic, civil, and ſocial duties as moſt ſacred.* But let him form what opinion he may as to his initiation, he has nevertheleſs ſworn, that he will protect the Brotherhood from ſuperſtition and deſpotiſm; *that he will obey the moſt excellent ſuperiors of the Order;* that he will favour its progreſs with all his power, and that he believes it alone to be in poſſeſſion of the ſecrets of real Maſonry.

In the leſs important claſs of adepts, ſhould any ſtill hanker after their *Theoſophical* ideas, that is to ſay, ſhould Weiſhaupt deſpair of ever infuſing into them its Anarchical and Atheiſtical principles, they are condemned to become *ſtationary* in this degree; and he impoſes on them as a taſk the explication of all the Hieroglyphics of Maſonry, which they may ſet to the tune of the grand Revolution. Under pretence of diſcovering a more perfect religion, he perſuaded them that Chriſtianity was at this day nothing more than ſuperſtition and tyranny. He has infuſed into them his hatred for the Prieſthood and the exiſting forms of Government. That will ſuffice to procure him agents of deſtruction; as to re-edification, he has not ſo much as mentioned it to them.

Its duties and laws.

But ſhould there be found among the number of Knights men who of themſelves dive into the meaning of that great Revolution which only deprived man of his primitive dignity by ſubjecting him to the laws of civil ſociety, ſhould they have comprehended the meaning of this other revolution which is to reſtore every thing by re-eſtabliſhing man in his primitive independence, ſuch men will be pointed out by the Scrutators. It is at them that the Code particularly aims when it ſays, *Let the Scotch Knights ſeriouſly reflect,*

that they are preſiding over a grand eſtabliſhment, whoſe object is the happineſs of mankind. In ſhort, theſe Knights have to act the parts of ſuperiors in the order; they are the Inſpectors or the *Directors* of all the preparatory claſs. They have on that account aſſemblies peculiar to themſelves, called *Secret Chapters.* The firſt duty of theſe chapters is, to watch over the intereſts of the Order within their diſtrict. "The Scotch Knights, ſays their firſt inſtruction, are to pay particular attention to the *diſcovery of any plans which may contribute to fill the coffers of the Order. It were much to be wiſhed that they could deviſe means of putting the Order into poſſeſſion of ſome conſiderable revenues in their province.---He that ſhall have rendered ſo ſignal a ſervice muſt never heſitate at believing that theſe revenues are employed in the moſt noble purpoſes.---The whole muſt labour with all their might to conſolidate the edifice little by little within their diſtrict, until the finances of the Order ſhall be found to be competent to its views.**

The ſecond part of the Code entruſts theſe Knights with the government of the preparatory claſs. Each Knight is to correſpond with a certain number of brethren who have the direction of the Minerval academies. The Code contains inſtructions which point out to them upon what objects they are permitted to decide; what brethren they are to forward or thwart in their promotion; and what reports they are to make to their ſuperiors. In their correſpondence with their inferiors they make uſe of the common cypher, but when they write to the chiefs they employ a peculiar character which may truly be called hieroglyphic.

They are particularly charged with the inſpection of the Major Illuminees. "The Scotch Knights," ſays the Code, "ſhall be particularly attentive that "the Major Illuminees do not neglect to mention in "their monthly letters ſuch employments as they may "have to diſpoſe of."†

I have ſhown, in the foregoing chapter, how uſeful and indeed how neceſſary this precaution proved for recompenſing the zeal of the brethren. The adept Knigge wiſhed to demonſtrate that it might be equally

* See firſt Inſtruction for this degree.

† Second Inſtruction, No. 12.

useful for princes, when combined with the scrutinizing code. "Let us suppose," says he, "that a Prince, "having an Illuminee for his Minister, wishes to find "a proper person to fill any vacant office; by means "of the *Scrutators*, the Minister may immediately "present the faithful portrait of divers personages, "from among whom the Prince will only have to "make his election."* But every reader, I hope, will recollect, that in consequence of the oath that has been taken by the Minister to dispose of all places in favour of the brethren, and that according to the direction of the Knights, he will only present such adepts for those offices as the Order shall have chosen; and thus will Illuminism soon dispose of all benefices, employments, and dignities, and have the entire direction of the whole power of the State.

Its instructions relative to Free-Masonry.

Meanwhile, until the Sect shall exert this influence over Courts, the Scotch Knights are to acquire an absolute sway in the Masonic lodges. Their laws on this head deserve particular attention. We shall select the following:

"In every town of any note situated within their district, the secret chapters shall establish lodges for the three ordinary degrees, and shall cause men of sound morals, of good repute, and of easy circumstances, to be received in these lodges. Such men are much to be sought after, and are to be made Masons, *even though they should not be of any service to Illuminism in its ulterior projects.*"†

"If there already exists a lodge in any given town, the Knights of Illuminism must find means of establishing a more legitimate one; at least, they should spare no pains to gain the ascendancy in those which they find established, *either to reform or to destroy them.*"‡

"They must strongly exhort the members of our lodges not to frequent (without leave of their superiors) any of those pretended constituted lodges, *who hold nothing of the English but their diplomas, and some few symbols and ceremonies which they do not under-*

* Last Observations of Philo, Page 95.
† Third Instruction for the same degree, No. 1.
‡ Third Instruction for the same degree, No. 3.

ſtand. All ſuch brethren are perfectly ignorant of true Maſonry, of its grand object, and its real patrons. Though ſome of the greateſt merit are to be found in ſuch lodges, we nevertheleſs have ſtrong reaſons for not readily allowing them to viſit ours."*

"Our Scotch Knights muſt pay great attention to the regularity of the ſubordinate lodges, *and muſt above all things attend to the preparation of candidates.* It is here that *in a private intercourſe* they will ſhow a man that they have probed him to the quick. *Surpriſe him by ſome enſnaring queſtion* in order to obſerve whether he has any preſence of mind. If he be not ſtaunch to his principles, and ſhould expoſe his weak ſide, make him feel how great his neceſſities are, and how neceſſary it is for him to be guided entirely by us."†

"The Deputy Maſter of the Lodge (who is generally the auditor of the accounts) muſt alſo be a member of our Secret Chapter. *He will perſuade the lodges that they alone diſpoſe of their funds; but he will take care to employ them according to the views of the Order.* Should it at any time be neceſſary to help one of our brethren, the propoſition is made to the lodge; though the brother ſhould not even be a Maſon, *no matter, ſome expedient muſt be found to carry the point.*"

"No part of the capital, however, muſt in any caſe be alienated, *that hereafter we may find the neceſſary funds for the moſt important undertakings.* The tenth part of the ſubſcriptions of theſe lodges muſt be annually carried to the Secret Chapter. The treaſurer to whom theſe funds muſt be tranſmitted, ſhall collect them, and endeavour *by all kinds of expedients to augment them.*"‡

"But before any part of our own funds are appropriated to the help of any of our brethren, every effort ſhall be made to procure the neceſſary ſuccours from the funds belonging to lodges which do not pertain to our ſyſtem.---*In general, the money which theſe lodges ſpend in a uſeleſs manner, ſhould be converted to the advancement of our grand object.*"§

"Whenever a learned Maſon ſhall enter our Order,

* Ibid. No. 5. † Ibid. No. 9.
‡ Third Inſtruction for the ſame degree, No. 12. § Ibid. 13.

he muſt be put under the immediate direction of our Scotch Knights."*

From what code can Weiſhaupt, or his compiler Knigge, have ſelected ſuch laws as theſe for their Scotch Knights? Many readers will be ready to anſwer, that they muſt have learned them from a Mandrin, a Cartouche, or ſome hero of the gibbet. But it is no ſuch thing:---their own ingenuity was ſufficient to invent ſuch doctrines. Weiſhaupt lays down as a principle, that *the end juſtifies the means:* he made the application of it when he taught his adepts to rob the libraries of Princes and Religious Orders; his compiler Knigge applies the ſame principle to the funds of the honeſt Maſons; and we ſhall ſoon ſee what uſe they made of thoſe funds. It will be in vain for the Illuminee (more zealous for the honour of his founder than for that of the compiler Knigge) to object, that Weiſhaupt never approved of the degree of *Scotch Knight*. It is true he never much admired it. But it is not the ſyſtem of theft (evidently deduced from his own principles) that he reprobates; not a ſingle expreſſion in any of his letters can denote that he did ſo; for Knigge might have anſwered, *what do thoſe fools of Maſons do with that money?* juſt as Weiſhaupt had written *what do thoſe raſcals of Monks do with their rare books?* He blamed it not for its principles, but becauſe he thought it a *miſerable compoſition: der elende Scottiſche ritter grade* are the terms in which he expreſſes his contempt. When he corrected this degree, the thefts were not the parts which he expunged; they were too ſerviceable to the Order. Weiſhaupt, however, conſented to let this degree (ſuch as it was) ſerve as a preparation for the myſteries of his *Epoptes;* that is to ſay, for his *prieſts* of Illuminiſm; and when conſidered in that light it may be truly ſaid, that the *Knights brigands* were but pitiful and miſerable indeed. I will, however, give the reader an opportunity of judging for himſelf.

* Third Inſtruction for the ſame degree, No. 16.

CHAP. IX.

Seventh Part of the Code of the Illuminees.---Claſs of the Myſteries.----Of the leſſer Myſteries; the Epopt or Prieſt of Illuminiſm.

HOWEVER accurately the Sect may have aſcertained the progreſs of its adepts in the preparatory degrees, ſtill Weiſhaupt ſeems to fear that ſome may be ſtartled when they come to be acquainted with the ultimate views of Illuminiſm. He wiſhes therefore to lead them to his darkeſt plots by gradual ſhades. Hence the diviſion of leſſer and greater myſteries, and the ſubdiviſion into degrees. The firſt degree into which the adepts are initiated in this claſs is that of *Epopt;* but theſe new dignitaries are only known by that title to the inferior claſs; the higher degrees call them *Prieſts.**

Let not the reader take alarm at the denomination of *leſſer myſteries*, as if they were of no conſequence; for he will gradually, as he aſcends, diſcover their dark deſigns and dealings. But before the adept is allowed to proceed, he muſt collect every thing that his mind, his memory, or all his former leſſons can afford, of anti-religious and anti-ſocial principles, to enable him to give written anſwers to the following queſtions:

Queſtions, or preliminary examination.

"I. Do you think the preſent ſtate of nations correſponds with the object for which man was placed upon earth? For example, do governments, civil aſſociations, or religion, attain the ends for which they were deſigned? Do the ſciences to which men apply furniſh them with real lights; are they conducive (as they ought to be) to real happineſs? Are they not, on the contrary, the offspring of numberleſs wants, and of the unnatural ſtate in which men live? Are they not the crude inventions of crazy brains, or of geniuſes laboriouſly ſubtle?"

"II. What civil aſſociations and what ſciences do you think tend or do not tend to the grand object? Did there not formerly exiſt an order of things more ſimple? What ſort of an idea can you form of that ancient ſtate of the world?"

* Philo to Spartacus.—Inſtructions for this degree.

"III. Now that we have paſſed through all thoſe nullities *(or through all thoſe uſeleſs and vain forms of our civil conſtitutions)* do you think that it would be poſſible to return back to the original and noble ſimplicity of our forefathers? Suppoſing we had returned to it, would not our paſt misfortune render that ſtate more durable? Would not all mankind be in a ſimilar ſtate with an individual who, having enjoyed the ſweets of innocence during his childhood, and fallen a prey to error and his paſſions during his youth, at length, inſtructed by the riſks he has run, and by experience, endeavours to return to that innocence and purity which rendered his childhood ſo happy?"

"IV. What means were beſt to be employed for reſtoring mankind to that happy ſtate? Should it be by public meaſures, by violent revolutions, or by any means that ſhould enſure ſucceſs?"

"V. Does not the Chriſtian Religion in all its purity afford ſome indications, does it not hint at ſome ſtate or happineſs ſimilar to this? Does it not even prepare it?"

"VI. Is this holy and ſimple religion really what different ſects profeſs it to be at this preſent day, or is it more perfect?"

"VII. Can this more perfect Chriſtianity be known or taught? Could the world (ſuch as it now is) ſupport a ſtronger degree of light? Do you not think that, before the numberleſs obſtacles could be removed, it would be proper to preach to mankind a religion more perfect, a philoſophy more elevated, and the art of each one's governing himſelf according to his greateſt advantage?"

"VIII. Would not our moral and political views lead men to oppoſe this bleſſing? From our political and moral views then, or from an ill-judged intereſt, or even from deep-rooted prejudices, theſe obſtacles originate. If men, therefore, oppoſe the renovation of human happineſs, is it not becauſe, ſlaves to ancient forms, they reject and reprobate every thing which is not to be found in thoſe forms, though it ſhould be the moſt natural, the grandeſt, and moſt noble of all poſſible things? Does not perſonal intereſt, alas! at preſent predominate over the general intereſt of mankind?"

"IX. Muſt we not then ſilently and gradually remedy thoſe diſorders before we can flatter ourſelves with the re-eſtabliſhment of the golden age? Meanwhile, is it not adviſeable *to diſſeminate the truth in Secret Societies?*"

"X. Can we trace any ſuch ſecret doctrine in the ancient ſchools of the ſages, or in the allegorical leſſons given by Jeſus Chriſt, the Saviour and liberator of mankind, to his moſt intimate diſciples? Have you not obſerved a ſort of gradual education in that art which you ſee has been tranſmitted to our Order, from the higheſt antiquity?"*

Initiation of the Epopt.

Should the anſwers of the Candidate to all theſe queſtions ſhow that the progreſs he has made in his gradual education is not what the Order had reaſon to expect, he will ſolicit in vain the advancement he hoped for. Should his anſwers be equivocal, he will receive orders to prepare new ones, or to be more explicit.† But if he ſhow the proper diſpoſitions, and the Sect foreſee no probability of his being ſtartled at the leſſons of the Hierophant on thoſe grand objects which are to be diſcloſed to him, the Superiors give their aſſent, and a ſynod of the illuminized prieſthood is held. The day of the initiation is fixed. At the hour agreed upon, the introducing adept waits upon his new proſelyte and takes him into a carriage. The windows being cloſed, the candidate blind-folded, and the coachman continually winding and varying his courſe, are precautions more than ſufficient to hinder the proſelyte from ever being able to trace the ſpot to which he is conducted. Led by the hand, and ſtill blind-folded, he ſlowly aſcends to the porch of the temple of the myſteries. His guide then diveſts him of the Maſonic inſignia, puts a drawn ſword into his hand, takes off the bandage from his eyes, and leaves him, ſtrictly forbidding him to proceed a ſtep until he hears the voice which is to call him. He is then left to his reflections.

With reſpect to the pomp of the myſteries, when the Brethren celebrate them in all their ſplendour, the walls of the temple are hung in red, and lighted up with an immenſe number of candles or lamps. A

* Inſtruction for this degree.

† Ibid. further inſtructions on the admiſſion to the degree of Prieſt.

voice is at length heard, ſaying, " Come! enter unhap-
" py fugitive! The fathers wait for you; enter and
" ſhut the door after you." The proſelyte obeys the voice which calls him. At the bottom of the temple he beholds a throne under a rich canopy with a table before it, on which lie a crown, a ſceptre, a ſword, ſome pieces of gold money, and precious jewels, all interlaid with chains. At the foot of this table, on a ſcarlet cuſhion, is thrown a white robe, a girdle, and the ſimple ornaments of the ſacerdotal coſtume. The proſelyte, ſtanding at the bottom of the temple and in front of the throne, is addreſſed by the Hierophant as follows: " Behold and fix thine eyes on the ſplendour
" of the throne. If all this childiſh mummery, theſe
" crowns, theſe ſceptres, and all theſe monuments of
" human degradation, have any charms in your eyes,
" ſpeak; and it may be in our power to gratify your
" wiſhes. Unhappy man! if ſuch are your objects, if
" you wiſh to riſe to power that you may aſſiſt in the
" oppreſſion of your Brethren, go, and at your peril
" make the trial. Are you in queſt of power, of
" force, of falſe honours, and of ſuch ſuperfluities,
" we will labour for you; we will procure ſuch tran-
" ſient advantages for you, we will place you as near
" the throne as you can deſire, and will leave you to
" the conſequences of your folly; but obſerve, our
" ſanctuary ſhall be for ever ſhut againſt you."

" On the contrary, do you wiſh to be initiated into
" wiſdom, would you teach the art of rendering men
" better, more free and more happy, then be welcome,
" be thrice welcome. Here you behold the attributes
" of Royalty, and there, on the cuſhion, you ſee the
" modeſt veſtment of innocence; make thy choice, and
" let it be the choice which thy heart ſhall dictate."

If contrary to all expectations, the Candidate ſhould make choice of the regalia, he hears a thundering voice exclaim, " Monſter, retire! ceaſe to pollute this
" holy place! Begone, fly, before it be too late." At theſe words he is led out of the temple by the Brother who introduced him.---But ſhould he chuſe the white robe, how different will be the language! " Health
" and ſalutation to thy great and noble ſoul! Such
" was the choice we expected from you. But ſtop, it

" is not permitted to you to inveſt yourſelf with that " robe, until you have learned to what you are in " future deſtined by us."*

The Candidate is then ordered to be ſeated. The Code of the Myſteries is opened, and the Brethren in ſilence attend to the Oracles of the Hierophant.

Now, reader, you who have been through ſo long a courſe of trials, queſtions, rituals, and inſidious degrees; who have been led through all the preparatory labyrinth of illuminized education, if ſtill you be in the dark as to the object of ſuch precautions and artifices, follow me into this den which the Sect dares call the *holy place ;* ſeat thyſelf by the adept, and liſten to their Oracles.---This is the maſter-piece of the founder. Hear with patience, though your indignation ſhould be excited by his monſtrous fertility in Sophiſm, in impiety, in blaſphemy againſt your goſpel and your God, treachery againſt your Magiſtrates, your country, and its laws, againſt your titles and your rights, againſt thoſe of your anceſtors and your progeny---Let Kings and Subjects, the rich and poor, the merchant and the labourer, let every claſs of citizens attend ; let them hearken, and learn at length what helliſh plots are contriving againſt them in the dark receſſes of theſe diabolical dens. In vain ſhall the lethargic ſoul accuſe us of credulity or groundleſs terrors. Thoſe leſſons which the Sect view as the maſter-piece of their code lie before me, ſuch as they flowed from the pen of the Legiſlator, ſuch as they were publiſhed by order of the Sovereign who ſeized the archives of the Sect, that all nations might learn the dreadful dangers with which they were menaced.† I have them again embelliſhed by the compiler of the Sect, corrected and reviewed by the Council of the Areopagites, atteſted by the compiler as true and conformable to the copy ſigned and ſealed with the ſignet of the Sect.‡

Read then, and rock thyſelf to ſleep in the cradle of voluntary ignorance if thou canſt, content with having aſſured thyſelf that every conſpiracy againſt the exiſtence of civil ſociety or of all government whatever,

* Ibid. further Inſtructions on the admiſſion to the degree of Prieſt.

† Original Writings, Vol. II. Part 2.

‡ Laſt Works of Philo and Spartacus, from Page 10 to 70, and certificates of Philo at the beginning of this degree.

every conſpiracy againſt the exiſtence of property, can be but a chimera.

It is to the Candidate, and in preſence of the Brethren already initiated to theſe myſteries, that the Illuminizing Preſident addreſſes the following diſcourſe:

Diſcourſe of the Hierophant for the Degree of Prieſt or Epopt of the Illuminees.‡

"At length (he ſays) the time of your reward ſucceeds to the trials of an aſſiduous preparation. At preſent you know yourſelf, and have learned to know others; you are what you ought to be, ſuch as we wiſhed to ſee you. It will now be your duty to conduct others.---What you already know, and what you are about to learn, will expoſe to your view the extreme weakneſs of human nature. In this advantage alone lies the true ſource of power which one man exerciſes over another. The dark clouds diſſipate; the ſun of light riſes; the gates of the ſanctuary unfold; a portion of our myſteries is going to be revealed to you. Let the gates of the temple be ſhut againſt the profane; I will only ſpeak to the Illuſtrious, to the Holy, to the Elect. I ſpeak to thoſe who have ears to hear, who have tongues which they can command, and who have minds ſufficiently enlightened to underſtand.

"Surrounded by the Illuſtrious, you are about to enter into that claſs which bears an eſſential part in the government of our ſublime Order. But do you know what it is to govern, can you conceive what this right can be in a ſecret ſociety? To exerciſe ſuch an empire, not over the vulgar or the grandees of the people, but

‡ I have compared the two editions of this diſcourſe. The firſt gives it juſt as Weiſhaupt compoſed and pronounced it at his firſt initiations. The ſecond has been corrected by his adept the Baron Knigge, known by the characteriſtic of Philo. All the difference that I could obſerve was a ſlight refinement of the ſtyle in ſome parts, while prolix paſſages had been added in others. I remarked, that the Compiler Knigge had literally copied all the impious, ſeditious, and frantic leſſons of the original—I have given the preference to the original. In place of adding, I ſhall rather retrench, and only mention the moſt ſtriking paſſages, making ſuch reflections as circumſtances may require. Weiſhaupt, according to the idiom of the German language, always addreſſed the Candidate in the third perſon plural: in this particular, we have followed Knigge's correction, as more ſuitable with our language.

over the moſt accompliſhed men, over men in all ſtations, of all nations, of all religions; to reign over them without any exterior conſtraint, to keep them united by durable bonds, to inſpire them all with one ſpirit; to govern with all poſſible preciſion, activity, and ſilence, men ſpread over the whole ſurface of the globe, even to its utmoſt confines. This is a problem which no political wiſdom has ever been able to ſolve. To reunite the diſtinctions of Equality, Deſpotiſm, and Liberty; to prevent the treaſons and perſecutions which would be the inevitable conſequences; of nothing, to create great things; to ſtand firm againſt the ſwelling torrent of evils and abuſe; to make happineſs univerſally ſhine on human nature; would be a maſter-piece of morality and polity reunited. The civil conſtitutions of ſtates offer but little aid to ſuch an undertaking. Fear and violence are their grand engines; with us, each one is voluntarily to lend his aſſiſtance. .... Were men what they ought to be, we might on their firſt admiſſion into our ſociety explain the greatneſs of our plans to them; but the lure of a ſecret is perhaps the only mean of retaining thoſe who might turn their backs upon us as ſoon as their curioſity had been gratified: The ignorance or imperfect education of many makes it requiſite that they ſhould be firſt formed by our moral leſſons. The complaints, the murmurs of others againſt the trials to which we are obliged to condemn them, ſufficiently ſhow you what pains we muſt beſtow, with what patience and what conſtancy we muſt be endowed; how intenſely the love of the grand object muſt glow in our hearts, to make us keep true to our poſts in the midſt of ſuch unthankful labour; and not abandon for ever the hope of regenerating mankind."

"It is to partake with us of theſe labours that you have been called. To obſerve others day and night; to form them, to ſuccour them, to watch over them; to ſtimulate the courage of the puſillanimous, the activity and the zeal of the lukewarm; to inſtruct the ignorant; to raiſe up thoſe who have fallen, to fortify thoſe who ſtagger; to repreſs the ardour of raſhneſs, to prevent diſunion; to veil the faults and weakneſſes of others; to guard againſt the acute inquiſitiveneſs of wit; to prevent imprudence and treaſon; in ſhort, to

maintain the ſubordination to and eſteem of our Superiors, and friendſhip and union among the Brethren, are the duties, among others ſtill greater, that we impoſe upon you."

" Have you any idea of ſecret ſocieties; of the rank they hold, or of the parts they perform in the events of this world? Do you view them as inſignificant or tranſient meteors? O, Brother! God and Nature, when diſpoſing of all things according to the proper times and places, had their admirable ends in view; *and they make uſe of theſe ſecret ſocieties as the only and as the indiſpenſable means of conducting us thither.*"

" Hearken, and may you be filled with admiration! This is the point whither all the moral tends; it is on this that depends the knowledge of the right of ſecret ſocieties, of all our doctrine, of all our ideas of good and bad, of juſt and unjuſt. You are here ſituated between the world paſt and the world to come. Caſt your eyes boldly on what has paſſed, and in an inſtant ten thouſand bolts ſhall fall, and thouſands of gates ſhall burſt open to futurity---You ſhall behold the inexhauſtible riches of God and of Nature, the degradation and the dignity of man. You ſhall ſee the world and human nature in its youth, if not in its childhood, even there where you thought to find it in its decrepitude and verging towards its ruin and ignominy."

Should this long exordium, which I have nevertheleſs abridged, have fatigued the reader, let him reſt and reflect for an inſtant. The enthuſiaſtic ſtrain which predominates in this firſt part pervades the whole. Weiſhaupt thought it neceſſary to his object to afford his proſelytes no time for reflection. He begins by inflaming them; he promiſes great things; though this impious and artful mountebank knows that he is going to fob them off with the greateſt follies, the groſſeſt impieties and errors. I have called him an impious and artful mountebank; but that is falling far ſhort of what the proofs atteſt. Weiſhaupt knows that he deceives, and wiſhes to delude his proſelytes in the moſt atrocious manner. When he has miſled, he ſcoffs at them, and with his confidants derides their imbecility. He has, however, his reaſons for beguiling them, and knows for what uſes he intends them when he has infuſed into them his erroneous

and vicious principles. The greater the conſideration they may enjoy in the world, the more heartily he laughs at their deluſion. He thus writes to his intimate friends: "You cannot conceive how much my "degree of Prieſt is admired by our people. But "what is the moſt extraordinary is, that ſeveral great "proteſtant and reformed divines, who are of our Or-"der, really believe that that part of the diſcourſe "which alludes to religion contains the true ſpirit and "real ſenſe of Chriſtianity; *poor mortals! what could "I not make you believe?*---Candidly I own to you, "that I never thought of becoming the founder of a "religion."* In this manner does the impoſtor delude his followers, and then ſcoffs at them in private. Theſe great divines were probably of that claſs among the proteſtants which we ſhould, among us, call apoſtates, a Syeyes or an Autun, for example; for it is impoſſible that any man endowed with common ſenſe or candour could avoid ſeeing that the whole tendency of this long diſcourſe is the total overthrow of all religion and of all government.

A ſecond obſervation well worthy the notice of our readers is, the extreme *importance* which the Sect gives to *ſecret ſocieties*, and what mighty expectations it grounds on their myſterious exiſtence. Let nations and chiefs of nations examine themſelves, reflect whether they have ever calculated the means and importance of theſe ſecret ſocieties ſo well as thoſe who founded them; and ſay, whether fear and diffidence on the one ſide ſhould not keep pace with the expectations and confidence of the other. But let us return to the Lodge wherein Weiſhaupt initiates his adepts.

Continuing his enthuſiaſtic ſtrain, the Hierophant informs the proſelyte, that Nature, having a great plan to develop, begins by the leſſer and moſt imperfect parts; that ſhe then regularly proceeds to the middle terms, to bring things to a ſtate of perfection; which ſtate may ſerve as a point whence ſhe may again depart, to raiſe them to a higher order of perfection.

"Nature (ſays he) makes us begin at infancy, from infancy ſhe raiſes us to manhood. She at firſt left us in the ſavage ſtate, but ſoon brought us to civilization,

* Orig. Writ. Vol. II. Let. 18, from Weiſhaupt to Zwack.

perhaps that we might be more ſenſible, more enraptured and tenacious of what we are, from viewing the contraſt of what we were. But to what changes, and thoſe of an order infinitely more important, does our future deſtiny lead us!"

Were the candidate maſter of his own reaſon, he muſt conclude from theſe principles, that human nature had acquired perfection when paſſing from the ſavage ſtate to that of civil ſociety; that if he is ſtill to acquire perfection it can never be by returning to his primitive ſtate. But ſophiſters have their tortuoſities, and the adepts are involved in a folly and blindneſs, with which the Almighty God permits them to be ſtricken, ſince they prefer error to truth, and impiety to Chriſtianity.

"As has the individual man (continues the Hierophant) ſo human nature in the aggregate has its childhood, its youth, its manhood, and its old age. At each of theſe periods mankind learn and are ſubject to freſh wants----hence ariſe their political and moral revolutions——It is at the age of manhood that human nature appears in all its dignity. It is then that, taught by long experience, man conceives at length how great a misfortune it is for him to invade the rights of others, to avail himſelf of ſome few advantages, purely exterior, to raiſe himſelf, to the prejudice of others. It is then that he ſees and feels the happineſs and dignity of man."

"The firſt age of mankind is that of ſavage and uncouth nature. A family is the whole ſociety; hunger and thirſt eaſily quenched, a ſhelter from the inclemency of the ſeaſons, a woman, and after fatigue, reſt, are then the only wants. *At that period, men enjoyed the two moſt ineſtimable bleſſings* EQUALITY AND LIBERTY; *they enjoyed them to their utmoſt extent; they would have forever enjoyed them, had they choſen to follow the track which Nature had traced for them*----or had it not entered the plans of God and Nature firſt to ſhow man *for what happineſs he was deſtined;* happineſs the more precious, as he had begun by taſting of it; happineſs ſo early loſt, but inſtantaneouſly regretted and fruitleſsly ſought after, until he ſhould have learned how *to make a proper uſe of his ſtrength*, and how to conduct himſelf in his intercourſe with the reſt of

mankind. In his primitive ſtate he was deſtitute of the conveniencies of life, but he was not on that account unhappy; not knowing them he did not feel the want of them. Health was his ordinary ſtate, and phyſical pain was his only ſource of uneaſineſs----*Oh happy mortals! who were not ſufficiently enlightened to diſturb the repoſe of your mind*, or to feel thoſe great agents of our miſeries *the love of power and of diſtinctions*, the propenſity to ſenſuality, the thirſt after the repreſentative ſigns of all wealth, thoſe *truly original ſins* with all their progeny, envy, avarice, intemperance, ſickneſs, and all the tortures of imagination!"

Thus we ſee this primitive and ſavage ſtate, this firſt eſſay of Nature, already transformed (in the mouth of the Hierophant) into the happieſt ſtate that man ever knew: *Equality and Liberty* are the ſovereign principles of happineſs in that ſtate. Should the reader be as much blinded as the proſelyte, and not ſee whither all this is tending, let him proceed, and hear how man was deprived of this happineſs by the inſtitution of civil ſocieties.

"'An unfortunate germ ſoon vivifies in the breaſt of man, and his primitive peace and felicity diſappear."

"As families multiplied, the means of ſubſiſtence began to fail; the *nomade* (or roaming) *life ceaſed, and PROPERTY ſtarted into exiſtence;* men choſe habitations; agriculture made them intermix. Language became univerſal; living together, one man began to meaſure his ſtrength with another, and the weaker were diſtinguiſhed from the ſtronger. This undoubtedly created the idea of mutual defence, of one individual governing divers families reunited, and of thus defending their perſons and their fields againſt the invaſion of an enemy; *but hence* LIBERTY *was ruined in its foundation and* EQUALITY *diſappeared.*

"Oppreſſed with wants unknown until that period, man perceived that his own powers were no longer ſufficient. To ſupply this defect, the weakeſt imprudently ſubmitted to the ſtrongeſt or to the wiſeſt; not however to be ill-treated, but that he might be protected, conducted, and enlightened.----All ſubmiſſion, therefore, even of the moſt unpoliſhed mortal, has an exiſtence only in as much *as he wants* the perſon to whom he ſubjects himſelf, and on the expreſs condition

that that perſon can ſuccour him. *His power ceaſes when my weakneſs no longer exiſts, or when another acquires ſuperiority. Kings are fathers; the paternal power is at an end when the child has acquired his ſtrength. The father would offend his children if he pretended to prolong his rights beyond that term. Every man having attained to years of diſcretion may govern himſelf; when a whole nation therefore is arrived at that period, there can exiſt no further plea for keeping it in wardſhip.*"

In putting ſuch language into the mouth of the Hierophant, the founder of Illuminiſm had too well ſtudied the ſtrength and illuſion of words; he had been too cautious in the choice and preparation of his adepts ever to fear that any of them would anſwer, "You who thus give oracles, what do you underſtand by nations having attained their majority? Without doubt ſuch as, having emerged from ignorance and barbariſm, have acquired the lights neceſſary for their happineſs; and to what can they be indebted for theſe lights and this happineſs, if not to their civil aſſociation? It will be then, if ever, that they will find it both reaſonable and neceſſary to remain under the *guardianſhip* of their laws and of their government, leſt they ſhould fall back into the barbariſm and ignorance of the roaming clans, or be precipitated into the horrors of anarchy, from revolution to revolution, under the ſucceſſive tyranny of the brigand, of the executioner of the ſophiſticated deſpot, or under that of a ſophiſter Syeyes and his colegiſlative Marſeillois, of a Robeſpierre and his guillotines, of the Triumvirs and their proſcriptions. The populace alone in the *minority* of ignorance, the ſophiſters alone in the *majority* of wickedneſs and corruption, ſhall applaud thy myſteries."

Certain of not meeting with ſuch reflections from the adepts, the Hierophant continues to inculcate his principles by attributing every thing to ſtrength, and deſtroying all principles of morality or of reaſon, though he will affect the tone of both; and ends by forming his judgment on man in ſociety, as he would judge tigers and wild beaſts in the foreſts.—Theſe are his new doctrines.

"Never did ſtrength ſubmit to weakneſs.---Nature has deſtined the weak to ſerve, becauſe they have wants; the ſtrong man to govern, becauſe he can be uſeful. Let the one loſe his force, and the other acquire it, they will then change ſituations, and he that obeyed will command. He that ſtands in need of another, alſo depends upon him, and he has renounced to him his rights. Hence few wants is the firſt ſtep towards liberty. *It is for this reaſon that the ſavages are the moſt enlightened of men, and perhaps they alone are free.** When wants are durable, ſervitude is alſo laſting. Safety is a durable want. Had men refrained from all injuſtice, they would have remained free; it was injuſtice which made them bend beneath the yoke. To acquire ſafety, they depoſited the whole force in the hands of one man; and thus created a new evil, that of fear. The work of their own hands frightened them; and to live in ſafety they robbed themſelves of that very ſafety. This is the caſe of our governments---*Where then ſhall we find a protecting force? In union;* but how rare alas! is that union, except in our new and ſecret aſſociations, better guided by wiſdom, and leagued in ſtraiter bonds! and hence it is that nature itſelf inclines us towards theſe aſſociations."

Subtle as is the artifice in this deſcription of human nature, and in that affectation of beholding on the one ſide nothing but tyrants and deſpots, and on the other only oppreſſed and trembling ſlaves in the ſtate of ſociety; whatever ſhare nature may have had in the inſtitution of ſocial order, or in reclaiming mankind from foreſts and wilderneſſes to live under laws and a common chief; the Hierophant nevertheleſs exultingly exclaims, "Such is the faithful and philoſophic picture of deſpotiſm and of liberty, of our wiſhes and of our fears. Deſpotiſm was engrafted on liberty, and from deſpotiſm ſhall liberty once more ſpring. The reunion of men in ſociety is at once the cradle and the grave of deſpotiſm; it is alſo the grave and cradle of liberty. *We were once poſſeſſed of liberty, and we loſt it, but to find it again and never to loſe it more; to learn by the very privation of it the art of better enjoying it in future.*" Reader, obſerve theſe words; if they do not

* Darum ſind wilde, und im höchſten grad aufgeklärte, vielleicht, die einzige freye menſchen.

evidently point out the object of the Sect, if you do not perceive the wish of bringing mankind back to those times of the *nomade herds* of *savages*, and of men destitute of *property*, laws, or government, read and convince yourself by what follows: "*Nature drew men from the savage state and re-united them in civil societies; from these societies we proceed to further wishes, and to a wiser choice (aus den staaten tretten wir in neue kluger gewahlte.) New associations present themselves to these wishes, and by their means we return to the state whence we came, not again to run the former course, but better to enjoy our new destiny*———let us explain this mystery."

"*Men then had passed from their peaceable state to the yoke of servitude; Eden, that terrestrial paradise, was lost to them. Subjects of sin and slavery, they were reduced to servitude, and obliged to gain their bread by the sweat of their brow.*---In the number of these men some promised to protect, and thus became their chiefs---at first they reigned over herds or clans---these were soon either conquered, or united together in order to form a numerous people; hence arose nations and their chiefs---Kings of nations. At the formation of states and nations, the world ceased to be a great family, to be a single empire; the great bond of nature was rent asunder."

The impudence of such assertions must astonish the reader; he will ask himself, can there possibly exist beings thus belying evidence itself, and pretending to show the universe forming but one and the same family, and the grand bond of nature in those roaming and scattered herds, where the child can scarcely walk when he is separated from his father? How is it possible to represent mankind as divorcing from the great family, at the very period when they unite under the same chiefs and the same laws, for their mutual protection and safety? But, reader, suspend thy indignation. Let us call up in evidence against the Sect those brigands and sophisticated murderers which it decorated with the high-sounding title of *Patriots*, and which it stimulated to bloodshed and methodized murder by the fanaticising sounds of *people*, *nation*, *country*. At the very time that they rend the air with such accents,

with names so dear as they pretend, hear the maledictions which their mysteries heap upon every *people*, every *nation*, every *country*.

At that period when men re-united and formed nations, "they ceased to acknowledge a common name---*Nationalism*, or *the love for a particular nation*, took place of the general love. With the division of the globe and of its states, benevolence was restrained within certain limits, beyond which it could no longer trespass.----Then it became a merit to extend the bounds of states at the expence of the neighbouring ones. Then it became lawful to abuse, offend, and despise foreigners, to attain that end---*and this virtue was styled patriotism;* and he was styled *a patriot*, who, just towards his countrymen, and unjust to others, was blind to the merits of strangers, and believed the very vices of his own country to be perfections.---In such a case, why not restrain that love within a narrower compass, to citizens living in the same town, or to the members of one family; or why even should not each person have concentrated his affections in himself? *We really beheld Patriotism generating Localism, the confined spirit of families, and at length Egotism. Hence the origin of states and governments, and of civil society, has really proved to be the seeds of discord, and Patriotism has found its punishment in itself. . . . . Diminish, reject that love of the country, and mankind will once more learn to know and love each other as men.* Partiality being cast aside, that union of hearts will once more appear and expand itself---on the contrary, extend the bonds of *Patriotism*, and you will teach man that it is impossible to blame the closer contraction of love, to a single family, to a single person, in a word, to the *strictest Egotism.*"

But let us abridge these blasphemies. The Hierophant, under pretence of his universal love, may vent his spleen against the distinctions of *Greeks* or *Romans*, of French or English, of Italian or Spanish, of *Pagan or Jew*, of *Christians* or *Mahometans*, which denote nations and their religions: he may repeat, if he pleases, that amidst these different denominations that *of man is overlooked;* what will be the result of such declamation?---With our illuminizing doctor, in common with every class of the disorganizing sophisters,

is not this pretended univerſal love to be a cloak for the moſt odious hypocriſy? He only pretends to univerſal philanthropy, that he may diſpenſe with loving his neighbour. He deteſts the love of one's country, only becauſe he deteſts the laws of nations; he cannot even brook the love of one's family (he has given us a fine ſpecimen in the perſon of his ſiſter,) and he will ſubſtitute that univerſal love becauſe he is no more attached to them than he is to the Chineſe, the Tartar, or the Hottentot, which he neither has ſeen nor ever will ſee, and that all human nature may be equally indifferent to him. He extends the bond that it may loſe its elaſticity and diſcontinue its action.---He calls himſelf citizen of the univerſe, that he may ceaſe to be a citizen in his own country, a friend in ſociety, or a fond father and dutiful child in his own family. His love, he tells us, extends from pole to pole, that he may love nothing that is near him. Such is the philanthropy of our Coſmopolites!

The proſelyte ſtands aſtoniſhed in ſtupid admiration at theſe expreſſions of univerſal love. The Hierophant proceeds to the *Codes of Nations*. Still in extaſy at theſe doctrines, he learns that they are in direct oppoſition *to the laws of nature;* nor will he even perceive that his new code is in direct oppoſition to the very firſt laws of nature, as it eradicates the love of one's own family and that of one's country. Nor will he aſk, why the fulfilling of his duty towards his fellow-countrymen ſhould hinder him from treating the barbarian or the ſavage with proper affection? Then follow new ſophiſms, to perſuade the adept that the original fault of man was, the dereliction of the Equality and Liberty of the ſavage ſtate by the inſtitution of civil laws.

Here, more than ever, are calumny and hatred blended with enthuſiaſm by the Hierophant, who, reviewing the different ages of the world ſince the exiſtence of civil inſtitutions, pictures nations as groaning under oppreſſion, deſpotiſm, and ſlavery, or glutted with the blood of wars and revolutions, which always terminate in tyranny. At one time it is the repreſentation of Kings ſurrounding themſelves with herds or legions called ſoldiers, in order to gratify their ambition by conqueſts on ſtrangers, or to reign by terror

over their enſlaved ſubjects; at other times, it is the people themſelves brandiſhing their arms, not to attack tyranny in its ſource, but merely to change their tyrants. If they think of giving themſelves repreſentatives, it is theſe very repreſentatives, *who, forgetting that they only hold their miſſions and powers from the people, form Ariſtocracies and Oligarchies*, which all end by flowing into the general reſervoir of Monarchy and Deſpotiſm. He never loſes ſight of his ſophiſm of human nature degraded and vilified under the yoke of tyranny. Theſe declamations, enthuſiaſtically pronounced, at length make the proſelyte exclaim, in uniſon with his maſter, " *Are ſuch then the conſequences of* " *the inſtitution of ſtates and of civil ſociety? O folly!* " *oh people! that you did not foreſee the fate that await-* " *ed you; that you ſhould yourſelves have ſeconded your* " *deſpots in degrading human nature to ſervitude, and* " *even to the condition of the brute!*"

Could a true philoſopher have been preſent, his heart muſt have burſt with generous indignation; he would have abruptly challenged the Hierophant to declare whence he had learned to metamorphoſe the annals of ſociety into thoſe of brigands and monſters? Is the hiſtory of man then reduced to the records of plagues, famines, ſtorms, tempeſts, or of convulſed elements? Have no ſerene days ſhone on man? Shall the ſun be repreſented as a malevolent object, becauſe it is ſometimes obſcured by fogs or clouds? Are we to fly from our habitations becauſe many have been deſtroyed by fire? Shall we curſe life and health becauſe we are ſubject to pains and infirmities? Why elſe this fable painting of the diſaſters which have in the courſe of ages befallen civil ſociety? Why are we to be ſilent on the misfortunes from which it has preſerved us, or on the advantages which it has heaped on man, in reclaiming him from the foreſts?

But the voice of reaſon cannot penetrate into the den of conſpiracy. The oracles of Weiſhaupt ſhall there be confidently repeated by the Hierophant. He draws nigher and nigher to the grand object, to the means of making thoſe misfortunes diſappear, which originate, as he pretends, in the inſtitution of laws and governments. " Oh nature!" he continues, " how great and inconteſtible are thy rights! It is from the

womb of diſaſter and mutual deſtruction that the means of ſafety ſpring! Oppreſſion diſappears becauſe it meets with abettors, and reaſon regains its rights becauſe people wiſh to ſtifle it. He, at leaſt, who wiſhes to miſlead others, ſhould ſeek to govern them by the advantages of inſtruction and ſcience. Kings themſelves at length perceive, that there is little glory in reigning over ignorant herds---Legiſlators begin to acquire wiſdom, and they favour *property* and induſtry: ---perverſe motives propagate the ſciences, and Kings protect them as agents of oppreſſion. Other men profit of them to inveſtigate the origin of their rights. They at length ſeize on that unknown mean of forwarding a revolution in the human mind, and of thus triumphing for ever over oppreſſion. But the triumph would be of ſhort duration, and man would fall back into his degraded ſtate, had not Providence in thoſe diſtant ages huſbanded the means which it has tranſmitted down to us, of ſecretly meditating and at length operating the ſalvation of human kind.

" *Theſe means are, the ſecret ſchools of Philoſophy. Theſe ſchools have been in all ages the archives of nature and* OF THE RIGHTS OF MAN. Theſe ſchools *ſhall one day retrieve the fall of human nature,* AND PRINCES AND NATIONS SHALL DISAPPEAR FROM THE FACE OF THE EARTH, *and that without any violence.* Human nature ſhall form one great family, and the earth ſhall become the habitation of the man of reaſon.---Morality ſhall alone produce this great Revolution. *The day ſhall come when each father ſhall, like Abraham and the Patriarchs, become the Prieſt and abſolute ſovereign of his family.* REASON SHALL BE THE ONLY BOOK OF LAWS, *the ſole code of man.* THIS IS ONE OF OUR GRAND MYSTERIES. *Attend to the demonſtration of it, and learn how it has been tranſmitted down to us.*"

I have already ſaid, that had my object been only to prove the reality of a Conſpiracy formed by Illuminiſm againſt the exiſtence of every ſociety, every civil code, and every nation; theſe leſſons of the Hierophant would render every other proof ſuperfluous. But that the reader may know the full extent of the dangers which threaten us, it is neceſſary that he ſhould be ſhown how thoſe plots of frenzy become really tranſformed into plots of profound wickedneſs; that he

ſhould be acquainted with the means employed enthuſiaſtically to inflame the minds of whole legions of adepts. Let us then attend to the Hierophant. If patience be neceſſary to follow him, greater ſtill has been neceſſary to enable me to tranſcribe ſuch doctrines.

" What ſtrange blindneſs can have induced men to imagine that human nature was always to be governed as it has hitherto been.

" Where ſhall we find a man acquainted with all the reſources of nature? Who dare preſcribe limits, and ſay *thus far ſhalt thou proceed, and no farther*, to that nature, whoſe law is unity in the variegated infinite? Whence ſhall iſſue the command, that it ſhall always run the ſame courſe, and for ever renew it again---Where is the being who has condemned men, the beſt, the wiſeſt, and the moſt enlightened of men, to perpetual ſlavery? *Why ſhould human nature be bereft of its moſt perfect attribute, that of governing itſelf? Why are thoſe perſons to be always led who are capable of conducting themſelves? Is it then impoſſible for mankind or at leaſt the greater part, to come to their majority?* If one be enabled to do it why ſhould not another; ſhow to one perſon what you have taught another; teach him the grand art of maſtering his paſſions and regulating his deſires; teach him, that from his earlieſt youth he ſtands in need of others; that he muſt abſtain from giving offence if he wiſhes not to be offended; that he muſt be beneficent if he wiſhes to receive favours. Let him be patient, indulgent, wiſe, and benevolent. Let theſe virtues be made eaſy to him by principles, experience, and examples; and you will ſoon ſee whether he needs another to conduct him? If it be true, that the greater part of mankind are too weak or too ignorant to conceive theſe ſimple truths, and to be convinced by them; Oh then our happineſs will be at an end, and let us ceaſe to labour at rendering mankind better, or at ſeeking to enlighten them."

" Oh prejudice! oh contradiction of the human mind! ſhall the empire of reaſon, the capacity of governing ourſelves be but a chimerical dream for the greater number of men, while on the other hand prejudice leads us to believe that ſuch is the inherent right

of the children of Kings, of reigning families, and of every man whom wiſdom or particular circumſtances render independent !"

What horrid artifice is contained in theſe ſentences ! The poor proſelyte really imagines that he ſees the moſt ſtriking contradictions in the very foundations of our civil ſocieties. He really thinks that we believe them to reſt on the hereditary privilege of Kings and of their children, to be born with all the neceſſary wiſdom to conduct themſelves, while nature has refuſed ſuch gifts to other mortals ; though Weiſhaupt, who ſcoffs in private at the credulity and folly of his adepts, knows as well as we do, that ſuch has never been the idea even of the moſt ignorant populace. He knows that we believe Kings to be born children like other men, with the ſame weakneſſes, the ſame paſſions, and like incapacity ; he knows as well as we do, that the gift of conducting ourſelves and others is to be acquired by education, and by the helps and lights with which a man may be encompaſſed ; and we know as well as he does, that the child of the moſt obſcure parentage would often make a better king than many Sovereigns ; as he might alſo be an excellent magiſtrate, or a great general, had he received a proportionate education. But does there hence follow any contradiction in civil ſociety, becauſe, uncertain as to the perſons who would be the moſt proper for governing, but certain of the intrigues and broils which would accompany the election of Kings, it has obviated thoſe inconveniences by hereditary crowns and empires ? And after all, what is the meaning of that ſophiſticated pretence founded on the power of being able to conduct one's ſelf ? Queſtion the moſt prudent and the wiſeſt of men, and he will readily ſay, though I do not ſtand in need of laws, magiſtrates, or Kings, to reſtrain me from being unjuſt towards others, or from oppreſſing and plundering, I yet want their aſſiſtance to ſecure me from being oppreſſed or plundered. The leſs I am inclined to injure others, the more I need the protection of the law from all injury. You are pleaſed to call my ſubmiſſion to the laws, ſlavery ; I, on the contrary, look to it as my ſafety, and as the guarantee of that liberty which enables me to do

good and to live happy and at peace in ſociety. I have never heard of laws which forbad me to live like an honeſt man. It is the wicked man only who recognizes liberty but in the impunity of his crimes; I ſcorn ſuch liberty, and bleſs the hand that deprives me of it. You call him a tyrant and a deſpot, I call him my King and my benefactor. The better I know how to conduct myſelf with reſpect to others, the more thankful I am to him who hinders others from behaving ill to me.

The reader muſt pardon me for theſe reflections; I know they are ſuperfluous to thoſe who think; but may not this work fall into the hands of perſons as credulous as the unhappy proſelyte. In expoſing the envenomed weapons of the Sect, let it not be ſaid that I withhold the antidote. Should any be ſtill blind enough not to perceive the tendency of all theſe ſophiſms of Illuminiſm, let them hearken to the Sect ardently declaring their hopes; the Hierophant continues:

" Are we then fallen from our dignity ſo low as not even to feel our chains, or to hug them, and not cheriſh the flattering hope of being able to break them, or to recover our liberty, not by rebellion and violence (for the time is not yet come,) but by the force of reaſon. Becauſe a thing cannot be accompliſhed to-morrow, ſhould we deſpair of ever being able to effect it? *Abandon ſuch ſhort-ſighted men to their own reaſonings and their own concluſions; they may conclude again and again; but nature will continue to act. Inexorable to all their intereſted remonſtrances, ſhe proceeds, and nothing can impede her majeſtic courſe. Some events may take place contrary to our wiſhes; but they will all rectify of themſelves; inequalities will be levelled, and a laſting calm ſhall ſucceed the tempeſt.* The only concluſion to be drawn from all theſe objections is, that we are too much accuſtomed to the preſent ſtate of things, or perhaps ſelf-intereſt has too great ſway over us, *to let us own that it is not impoſſible to attain univerſal independence--Let then the laughers laugh and the ſcoffers ſcoff.* He that obſerves and compares what nature has done with what ſhe does at preſent, will ſoon ſee, that in ſpite of all our intrigues ſhe tends invariably towards her object. Her proceedings are imperceptible to him who reflects

but little; they are visible only to the sage whose mind's eye penetrates even to the womb of time.---From the summit of the mount he discovers in the horizon that distant country, the very existence of which is not surmised by the servile multitude of the plain."

The principle means which Weishaupt offers to his adepts for the conquest of this land of promise, this soil of independence, are, to diminish the wants of the people, and to enlighten their minds. Hearken to his lessons, you who, heretofore protected by your laws, peaceably exercised an honourable and lucrative profession, and you who, once rivals of the flourishing commerce of Great Britain on the immensity of the ocean, are now but the sorrowful and dejected coasters of the Texel, imprudent disciples of a disorganizing Sect.---Learn, that it is in the secret hatred sworn against you by the Sect in its mysteries, that you are to seek the destruction of Lyons, the pillage of Bourdeaux, the ruin of Nantes and Marseilles, the fate, in short, of so many other towns flourishing in commerce, even the fate of Amsterdam itself; and then let your aching eye glance on your trees of Equality and Liberty. At the very time when you thought that you were seconding the views of the sect against the Nobles, Priests, and Monarchs, only to reinstate the people in their rights of Liberty and Equality, the Sect was aiming its blows at you as the grand artificers of Despotism. At that very period your profession was already proscribed by the mysteries, as that which of all others most surely tended to retain the people in slavery; the Illuminizing Jacobin was teaching his adepts, that "he who wishes to subject nations to his "yoke, need but to create wants which he alone can "satisfy.----Erect the *mercantile tribe* (die kaufmanschaft) into an hierarchical body; that is to say, confer "on it some rank or some authority in the government, "and you will have created perhaps the most formidable, the most *despotic* of all powers. You will see it "giving laws to the universe, and on it alone will rest "the independence of one part of the world and the "slavery of the other. For that man dictates the law "who has it in his power to create or foresee, to stifle,

" weaken, or ſatisfy want. And who are better ena-
" bled to do this than merchants?" Thus we ſee that thoſe very men who were ſuch ardent ſupporters of Jacobiniſm in our commercial towns, with a view to partake of the government, are preciſely thoſe whoſe profeſſion the profound Jacobin chiefly deteſts in every form of government. May the elucidation of this myſtery inſpire the induſtrious inhabitants of hoſpitable Britain with new zeal for their laws! The diſcovery of ſuch a ſnare is of too great importance to their ſafety, to allow me to conceal it from them.

In the next place the Hierophant proceeds from the art of diminiſhing wants in order to operate the independence of nations, to the duty of diffuſing what he calls light. " He on the contrary (thoſe are his words) who wiſhes to render mankind free, teaches them how to refrain from the acquiſition of things which they cannot afford: he enlightens them, he infuſes into them boldneſs and inflexible manners. He that teaches them ſobriety, temperance, and economy, is more dangerous to the throne than the man who openly preaches regicide.---If you cannot diffuſe at the ſame inſtant this degree of light among all men, at leaſt begin by enlightening yourſelf, and by rendering yourſelf better. *Serve, aſſiſt, and mutually ſupport each other; augment our numbers; render yourſelves at leaſt independent, and leave to time and poſterity the care of doing the reſt.* When your numbers ſhall be augmented to a certain degree, when you ſhall have acquired ſtrength by your union, *heſitate no longer, but begin to render yourſelf powerful and formidable to the wicked* (that is to ſay to all who will reſiſt their plans;) the very circumſtance of your being ſufficiently numerous to talk of force, and that you really do talk of it, that circumſtance alone makes the profane *and wicked* tremble---That they may not be overpowered by numbers, many will become good (like you) of themſelves, and will join your party.---*You will ſoon acquire ſufficient force to bind the hands of your opponents, to ſubjugate them, and to ſtifle wickedneſs in the embryo.*" That is to ſay, as it may be underſtood in future, you will ſoon be able to ſtifle every principle of law, of government, of civil or political ſociety, whoſe very inſtitution in the eyes of an Illuminee is the germ of all the

vices and misfortunes of human nature. "The mode of diffuſing univerſal light is, not to proclaim it at once to the whole world, *but to begin with yourſelf; then turn towards your next neighbour; you two can enlighten a third and fourth; let theſe in the ſame manner extend and multiply the number of the children of light, until numbers and force ſhall throw power into our hands.*"*

I obſerve in the ritual of this degree, that ſhould the Hierophant be fatigued by the length of this diſcourſe, he may take breath, and let one of the adepts continue the inſtruction of the proſelyte.† Our readers alſo may avail themſelves of this permiſſion, and they have copious matter for reflection in what they have hitherto read. They may perhaps be inclined to aſk, to what degree the people muſt diminiſh their wants not to ſtand in need of laws? They will perceive that bread itſelf muſt be denied them; for as long as fields are cultivated, laws will be neceſſary to protect the crops and to reſtrain men from reaping that which they have not ſown; and if on the firſt view the Sophiſm appears wicked, the reader will ſoon perceive that it is but folly in the garb of Sophiſtry.

The better to form their judgments on the leſſons of the Hierophant, they will have to compare that Revolution, *which is to be the effect of inſtruction alone, and which is inſenſibly to take place without the leaſt ſhock or rebellion*, with that period when the adepts ſhall have acquired *numbers, force*, and power, enabling them *to bind the hands of their opponents*, and *to ſubjugate* all who may ſtill ſhow any affection for their laws, or for that civil order in ſociety which the Sect wiſhes to ſuppreſs.

* See Diſcourſe on the leſſer Myſteries of Illuminiſm.

† This Diſcourſe actually requires at leaſt two hours to read it. That part from which I have made extracts extends in Vol. II. *of the Original Writings*, from Page 44 to 93, and in the *laſt works of Philo and Spartacus*, (which are in much ſmaller print) from Page 10 to 48. I mean to abridge the remaining part ſtill more; but ſhall be ſcrupulouſly exact in the tranſlation of all remarkable paſſages.

CHAP. X.

Continuation of the Diſcourſe on the leſſer Myſteries.

IN that part of the diſcourſe which remains to be laid before the reader, the Hierophant, inſiſting on the neceſſity of enlightening the people to operate the grand revolution, ſeems to fear that the candidate has not clearly conceived the real plan of this revolution, which is in future to be the ſole object of all his inſtructions. "Let your inſtructions and lights be univerſally diffuſed; ſo ſhall you render mutual ſecurity univerſal; *and ſecurity and inſtruction will enable us to live without prince or government.* If that were not the caſe, why ſhould we go in queſt of either?"*

Here then the candidate is clearly informed of the grand object towards which he is to direct all his future inſtructions. To teach the people to live without *princes or governments*, without laws or even civil ſociety, is to be the general tendency of all his leſſons. But of what nature muſt theſe leſſons be to attain the deſired object?---*They are to treat of morality and of morality alone.* "For (continues the Hierophant) if light be the work of morality, light and ſecurity will gain ſtrength as morality expands itſelf. *Nor is true morality any other than the art of teaching men to ſhake off their wardſhip, to attain the age of manhood, and thus to need neither princes nor governments.*"†

When we ſhall ſee the ſect enthuſiaſtically pronouncing the word *morality*, let us recollect the definition which it has juſt given us of it. Without it, we could not have underſtood the real ſenſe of the terms *honeſt men, virtue, good* or *wicked men.* We ſee that, according to this definition, *the honeſt man* is he who labours at the overthrow of civil ſociety, its laws, and its chiefs: for theſe are the only crimes or virtues mentioned in the whole code. Pre-ſuppoſing that the can-

* Und allgemeine aufklärung und ſicherheit machen fürſten und ſtaaten entbehrlich. Oder wo zu braucht man ſie ſodann.

† Die moral iſt alſo die kunſt welche menſchen lehrt volljährig zu werden, der vormundſchaft los zu werden, in ihr männliches alter zu tretten, and die fürſten zu entbehren.

didate may object that it would be impoſſible to bring mankind to adopt ſuch doctrines, the Hierophant anticipates the objection, and exclaims, " He is little acquainted with the powers of reaſon and the attractions of virtue; he is a very novice in the regions of light, who ſhall harbour ſuch mean ideas as to his own eſſence, or the nature of mankind. . . . . If either he or I can attain this point, why ſhould not another attain it alſo? What! when men can be led to deſpiſe the horrors of death, when they may be inflamed with the enthuſiaſm of religious and political follies, ſhall they be deaf to that very doctrine which can alone lead them to happineſs? *No, no; man is not ſo wicked as an arbitrary morality would make him appear.* He is wicked, becauſe Religion, the State, and bad example, perverts him. It would be of advantage to thoſe who wiſh to make him better, were there fewer perſons whoſe intereſt it is to render him wicked in order that they may ſupport their power by his wickedneſs."

" Let us form a more liberal opinion of human nature. We will labour indefatigably, nor ſhall difficulties affright us. May our principles become the foundation of all morals! *Let reaſon at length be the religion of men, and the problem is ſolved.*"*

This preſſing exhortation will enable the reader to ſolve the problem of *the altars, the worſhip, and the feſtivals of Reaſon*, in the French Revolution; nor will they be any longer at a loſs to know from what loathſome den their ſhameleſs Goddeſs roſe.

The candidate alſo obtains the ſolution of all that may have appeared to him problematic in the courſe of his former trials. " Since ſuch is the force of morality and of morality alone, (ſays the Hierophant,) ſince it alone can operate the grand revolution which is to reſtore liberty to mankind, and aboliſh the empire of impoſture, ſuperſtition, and deſpotiſm; you muſt now perceive why on their firſt entrance into our Order we oblige our pupils to apply cloſely to the ſtudy of morality, to the knowledge of themſelves and of others. You muſt ſee plainly, that if we permit each novice to introduce his friend, *it is in order to form a legion that may more juſtly be called holy and invincible*

* Undenlich macht die vernunft zur religion der menſchen, ſo iſt die aufgabe aufgeloſet.

than that of the Thebans; ſince the battles of the friend fighting by the ſide of his friend are thoſe which are to reinſtate human nature in its rights, its liberty, and its primitive independence."

"The morality which is to perform this miracle is not a morality of vain ſubtilties. It is not that morality which, degrading man, renders him careleſs of the goods of this world, forbids him the enjoyment of the innocent pleaſures of life, and inſpires him with the hatred of his neighbour. It muſt not be a morality favouring the intereſts only of its teachers, which preſcribes perſecution and intoleration, which militates againſt reaſon, which forbids the prudent uſe of the paſſions; whoſe virtues are no other than inaction, idleneſs, and the heaping of riches on the ſlothful.---*Above all, it muſt not be that morality which, adding to the miſeries of the miſerable, throws them into a ſtate of puſillanimity and deſpair, by the threats of hell and the fear of devils.*

"It muſt, on the contrary, be that morality ſo much diſregarded and defaced at the preſent day by ſelfiſhneſs, and replete with heterogeneous principles. It muſt be a divine doctrine,-ſuch as Jeſus taught to his diſciples, and of which he gave the real interpretation in his ſecret conferences."

This ſudden tranſition naturally leads Weiſhaupt to the developement of a myſtery of iniquity for which we have long ſince ſeen him preparing his *Major Illuminees*, and particularly the *Scotch Knights* of illumination. The better to underſtand this myſtery, let us recal to mind how the *Inſinuators* or the teachers began by ſolemnly aſſuring their different Candidates, Novices, or Minerval Academicians, that in all the lodges of Illuminiſm there never ariſes a queſtion in the leaſt degree prejudicial to religion or the ſtate. All theſe promiſes have been gradually loſt ſight of, and the proſelyte has had time to accuſtom his ears to declamations againſt the prieſthood and royalty. It has already been inſinuated, that the Chriſtianity of our times is very different from that taught by Jeſus Chriſt; the time was not arrived for numbering Chriſt himſelf among the impoſtors; his name, his virtues, might ſtill be venerated by certain adepts. Some there were, perhaps, who would be ſhocked at bare-faced

Atheiſm; and it is on their account that Weiſhaupt has thus treated of Chriſt. In the preceding degree he had contented himſelf with hinting, that the doctrines of this divine teacher had been perverted; nor had he declared what ſpecies of political revolution was (as he pretended) pointed out in the Goſpel. But here the execrable ſophiſter apoſtrophizes the God of the Chriſtians in language ſimilar to that in which we have ſince ſeen the too famous Fauchet declaiming in the revolutionary pulpit. It is here that Weiſhaupt declares Jeſus Chriſt to be the Father of the Jacobins, or rather (to ſpeak the revolutionary language) the great Doctor of the *Sans-culottes*. But, to enable us the better to judge of the cunning and premeditated villany of this deteſtable artifice, let us firſt attend to the correſpondence of the adept, who, under Weiſhaupt, is charged with the compiling of the Code. Knigge, like the monſtrous prototype of Illuminiſm, ſubdivides the adepts into thoſe who ſcoff at and deteſt revelation, and thoſe who ſtand in need of a revealed religion to fix their ideas. It is to explain this that Knigge writes the following letter to Zwack:

"To unite theſe two claſſes of men, to make them "concur and co-operate towards our object, it was "neceſſary to repreſent Chriſtianity in ſuch a light as "to recall the ſuperſtitious to reaſon, and to teach our "more enlightened ſages not to reject it on account "of its abuſe. This ſhould have been the ſecret of "Maſonry, and have led us to our object. Meanwhile "deſpotiſm ſtrengthens daily, though liberty univer-"ſally keeps pace with it. It was neceſſary then to "unite the extremes. We therefore aſſert here, that "Chriſt did not eſtabliſh a new religion, but that his "intention was ſimply to reinſtate natural religion in "its rights; that by giving a general bond of union "to the world, by diffuſing the light and wiſdom of "his morality, and by diſſipating prejudices, *his inten-"tion was, to teach us the means of governing our-"ſelves, and to re-eſtabliſh, without the violent means of "revolutions, the reign of Liberty and Equality among "men.* This was eaſily done by quoting certain texts "from Scripture, and by giving explanations of them, "*true or falſe is of little conſequence*, provided each

" one finds a ſenſe in theſe doctrines of Chriſt conſo-
" nant with his reaſon. We add, that this religion, ſo
" ſimple in itſelf, was afterwards defaced; but that,
" by means of inviolable ſecrecy, it has been tranſmit-
" ted in purity to us through Free-Maſonry."

" Spartacus (Weiſhaupt) had collected many mate-
" rials for this, and I added my diſcoveries in the
" inſtructions for theſe two degrees. Our people,
" therefore, being convinced that we alone are poſſeſ-
" ſed of the real ſecrets of Chriſtianity, *we have but*
" *to add a few words againſt the Clergy and Princes.*
" In the laſt myſteries we have to unfold to our adepts
" *this pious fraud*, and then by writings demonſtrate
" *the origin of all* religious impoſitions, and their mu-
" tual connexion with each other."*

If the reader be not too much diſguſted with *this pious fraud*, but can ſtill attend to the declamations of the Hierophant, let us once more enter that den of demons wherein preſides the triple genius of impiety, hypocriſy, and anarchy.

The Hierophant is about to ſay, " that their grand and ever-celebrated maſter, Jeſus of Nazareth, appeared in an age when corruption was univerſal; in the midſt of a people who from time immemorial had been ſubjected to and ſeverely felt the yoke of ſlavery;† and who eagerly expected their deliverer announced by the Prophets. Jeſus appeared and taught the doctrine of reaſon; to give greater efficacy to theſe doctrines, he formed them into a religion, and adopted the received traditions of the Jews. He prudently grafted his new ſchool on their religion and their cuſtoms, which he made the vehicle of the eſſence and ſecrets of his new doctrines. He did not

* Orig. Writ. Vol. II. Letter from Philo to Cato, Page 104, and following.

† Here is another example of the manner in which hiſtory is falſified.—The Jews were enſlaved from time immemorial! Does this nation then make its whole hiſtory conſiſt in the years of its captivity? Had it forgot its liberty and its triumphs under Joſhua, David, Solomon, and its other Kings? Was it juſt emerged from its captivity when it fell under the dominion of the Romans, a dominion under which it remained at the time of Chriſt's birth? The adept has heard talk of the captivity of the Jews, of thoſe periods when Almighty God, as a puniſhment for their crimes, delivered them over to their enemies; and he inconſiderately concludes, that their whole hiſtory is but one continued ſcene of bondage.

ſelect ſages for his new diſciples, but ignorant men choſen from the loweſt claſs of the people, to ſhow that his doctrine was made for all, and ſuitable to every one's underſtanding; to ſhow too, that the knowledge of the grand truths of reaſon was not a privilege peculiar to the great. He does not teach the Jews alone, but all mankind, the means of acquiring their liberty, by the obſervation of his precepts. He ſupported his doctrines by an innocent life, and ſealed them with his blood."

"His precepts for the ſalvation of the world are, ſimply, the love of God and the love of our neighbour; he aſks no more. . . . Nobody ever reduced and conſolidated the bonds of human ſociety within their real limits as he did——No one was ever more intelligible to his hearers, or more prudently covered the ſublime ſignification of his doctrine. *No one, indeed, ever laid a ſurer foundation for liberty than our grand maſter, Jeſus of Nazareth.* It is true, that on all occaſions *(in ganzen)* he carefully concealed the ſublime meaning and natural conſequences of his doctrines; *for he had a ſecret doctrine as is evident* from more than one paſſage of the Goſpel."

It was during the time that he was writing this hypocritical hiſtory of the Meſſiah, that Weiſhaupt was turning the credulous proſelyte into ridicule; as to the other adepts, he well knew that they anticipated ſuch explanations, or at leaſt would be delighted with them. Hence that impudence with which he falſifies the Scriptures. To prove the exiſtence of this ſecret ſchool, the doctrines of which are reſerved for the initiated alone, he cites theſe words of Chriſt: "To you is "given to know the myſtery of the kingdom of God; "but to them that are without, all things are done in "parables."* But he carefully avoids mentioning the order which Chriſt gives to his diſciples, "That which "I tell you in the dark, ſpeak ye in the light; and "that which you hear in the ear, preach ye upon the "houſe-tops."† Weiſhaupt then proceeds to theſe words: "And their princes have power over them——

* St. Mark, Ch. iv. V. 11.
† St. Matthew, Ch. x. V. 27.

" but it is not so among you; but whosoever will be " greater shall be your minister."* This precept, as well as all those on Christian humility, he transforms into principles of disorganizing equality inimical to all constituted authorities.---With equal ease he avoids all those lessons so often repeated both by Christ and his Apostles, on the obligation of rendering to Cesar what is Cesar's, of paying tribute, and of recognizing the authority of God himself in that of the law and of the magistrates. If Christ has preached the love of our neighbour, or fraternal love, his words are immediately perverted by *Weishaupt* into a love of *his* Equality. If Christ exhorts his disciples to contemn riches, the impostor pretends it is *to prepare the world for that community of riches* which destroys all property. In fine, the conclusions drawn from these impious and deriding explanations, and from many others of a similar nature, are contained in the following words:

" If therefore *the object* of the secret of Jesus, which has been preserved by the institution of the mysteries, and clearly demonstrated both by the conduct and the discourses of this divine master, *was to reinstate mankind in their original Liberty and Equality*, and to prepare the means; how many things immediately appear clear and natural, which hitherto seemed to be contradictory and unintelligible! *This explains in what sense Christ was the saviour and the liberator of the world. Now the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of original liberty, fell from the state of nature and lost their dignity. In their civil society, under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the moderating of their passions and the diminution of their wants, reinstate them in their primitive dignity, that will really constitute their redemption and their state of grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized through-*

* St. Mark, Ch. x. V. 42, 43.

out the world, the reign of the good and of the elect ſhall be eſtabliſhed."*

This language is ſurely not enigmatical. The proſelyte, once maſter of the myſteries it contains, needs only to be informed, how the great revolution, which they foretell, became the object of ſecret ſocieties, and what advantages accrue to theſe ſocieties from the ſecrecy in which they exiſt.

The Hierophant then, for the inſtruction of the proſelyte, goes back to the origin of Maſonry; he declares it to be the original ſchool and depoſitory of the true doctrine. He takes a view of its hieroglyphics and ſhapes them to his ſyſtem. The *rough ſtone* of Maſonry becomes the ſymbol of the *primitive ſtate* of man, *ſavage* but *free.---The ſtone ſplit or broken* is the ſtate of *fallen nature, of mankind in civil ſociety, no longer united in one family, but divided according to their ſtates, governments, or religions. The poliſhed ſtone repreſents mankind reinſtated in its primitive dignity, in its independence.* Yet Maſonry has not only loſt theſe explanations; but the illuminizing orator goes ſo far as to ſay, "*The Freemaſons, like Prieſts* "*and chiefs of nations, have baniſhed reaſon from the* "*earth. They have inundated the world with tyrants,* "*impoſtors, ſpectres, corpſes, and men like to wild* "*beaſts.*"

Should any reader be ſurpriſed at ſeeing the Hierophant give this account of Maſonry, let him reflect on the hatred which Weiſhaupt had ſworn againſt every ſchool where the name of any deity was preſerved. The *Jehovah* or the *Grand Architect* of Maſonry, the *two-fold god* of the Roſycruſian magicians, ſtill render the occult lodges a ſchool of ſome ſort of Theoſophy. But how reſerved ſoever the Hierophant may be with regard to Atheiſm, the proſelyte muſt, nevertheleſs, foreſee, that ſhould he be admitted to one degree higher, neither the *Grand Architect* nor the *two-fold God* will meet a better fate than the God of the Chriſ-

* Orig. Writ. Part II. P. 106, 7.—The laſt Works of Spartacus, P. 58.—The author has tranſcribed the whole of what is printed in Italics in German, leſt his tranſlation of this extraordinary paſſage ſhould be ſuſpected of being exaggerated. As he perfectly underſtands the German language, and is a man of undoubted veracity, I have omitted it, but in ſo doing think it my duty to mention it. T.

tians. And therefore it is that Weiſhaupt declaims againſt thoſe *ſpirits, apparitions,* and all the *ſuperſtitions* of Freemaſonry; hence the theoſophic Maſons are involved in the general malediction pronounced againſt the prieſthood and the throne.

It can be eaſily conceived that Weiſhaupt muſt repreſent true Maſonry, or the pretended real Chriſtianity, as ſolely extant in Illuminiſm. But the Hierophant enjoins the proſelyte *not to think that this is the only advantage which the Order and the whole univerſe draw from this myſterious aſſociation.*

Here let magiſtrates, the chiefs of nations, every man who ſtill retains any regard for the ſupport of laws and empires, and of civil ſociety, let them, I ſay, read, and meditate on theſe other advantages. The leſſon is of the utmoſt importance——Whoever you are; all honeſt citizens, whether *Maſons, Roſycruſians, Mopſes, Hewers of Wood, Knights;* all you who thirſt after the myſteries of the lodges, ceaſe to accuſe me of conjuring up chimerical dangers. I am not the man who ſpeaks: it is he who of all others has been the *beſt acquainted* with your aſſociation, and has known what advantages could be drawn from them by able and patient conſpirators.---Read; and tell us which is the moſt impreſſive on your mind, the pleaſures you may find in your lodges, or the dangers of your country. Read; and if the name of citizen be ſtill dear to you, reflect whether yours ſhould remain inſcribed on the regiſters of a ſecret ſociety. You were ignorant of the dangers; the moſt monſtrous of conſpirators will lay them open to you, and he will call them advantages. He literally ſays, "Though theſe myſterious Aſſociations ſhould not attain our object, they prepare the way for us; they give a new intereſt to the cauſe; they preſent it under points of view hitherto unobſerved; they ſtimulate the inventive powers and the expectations of mankind; *they render men more indifferent as to the intereſts of governments;* they bring men of divers nations and religions within the ſame bond of union; *they deprive the church and ſtate of their ableſt and moſt laborious members;* they bring men together who would never otherwiſe have known or met each other. *By this method alone they undermine the foundation of ſtates, though they had really no ſuch*

project in view. They *throw them together and make them clash one against the other.* They teach mankind the power and force of union; they point out to them the imperfection of their *political constitutions*, and that without exposing them to the suspicions of their enemies, such as magistrates and public governments. They *mask our progress, and procure us the facility of incorporating in our plans and of admitting into our Order, after the proper trials, the most able men, whose patience, long abused, thirsts after the grand ultimatum.* By this means they weaken the enemy; and though they should never triumph over him, *they will at least diminish the numbers and the zeal of his partizans;* they divide his troops *to cover the attack.* In proportion as these new associations or secret societies, formed in different states, shall acquire strength and prudence at the expence of the former ones (that is to say, of civil society,) *the latter must weaken, and insensibly fall.*"

" Besides, our Society originates, and must naturally and essentially deduce its origin from those very governments whose vices have rendered our union necessary. We have no object but that better order of things for which we incessantly labour; *all the efforts, therefore, of Princes to stop our progress will be fruitless; the spark may long remain hidden in the ashes, but the day must come in which shall burst forth the general flame.* For nature nauseates always to run the same course. The heavier the yoke of oppression weighs on man, the more sedulously will he labour to throw it off; and the liberty he seeks shall expand itself. *The seed is sown whence shall spring a new world; the roots extend themselves; they have acquired too much strength, they have been too industriously propagated, for the day of harvest to fail us.*---Perhaps it may be necessary to wait thousands and thousands of years; but sooner or later nature shall consummate its grand work, and she shall restore *that dignity* to man *for which he was destined from the beginning.*"

Reader, you have heard them. These conspirators have said more than I should have dared to hint at on the nature and danger of these associations. It would be useless for me to rest longer on this point. I shall end by showing by what artifices the Hiero-

phant endeavours to tranquilize the conſciences of thoſe adepts who may have been ſtartled at theſe predictions. Notwithſtanding all that he has ſaid of thoſe times when Illuminiſm ſhall find means of *binding hands* and *ſubjugating;* notwithſtanding all that averſion againſt governments which he ſeeks to infuſe into the adepts, he concludes in a hypocritical ſtrain peculiar to wickedneſs. "We are here at once the obſervers and the inſtruments of nature.---We do not wiſh to precipitate her ſteps. To enlighten men, to correct their morals, to inſpire them with benevolence, ſuch are our means. Secure of ſucceſs, we abſtain from violent commotions. To have foreſeen the happineſs of poſterity, and to have prepared it by irreproachable means, ſuffices for our felicity. The tranquility of our conſciences is not troubled by the reproach of aiming at the ruin or overthrow of ſtates and thrones. Such an accuſation could with no more propriety be preferred againſt us, than it might againſt the ſtateſmen who had foreſeen and foretold the impending and inevitable ruin of the ſtate.---As aſſiduous obſervers of Nature, we admire her majeſtic courſe; and, burning with the noble pride of our origin, we felicitate ourſelves on being the children of men and of God."

"But carefully obſerve and remember, that we do not impoſe our opinions; we do not oblige you to adopt our doctrines. Let the truth you can acknowledge be your only guide. Free man, exerciſe here thy primitive right; ſeek, doubt, examine, do you know of, or can you find elſewhere, any thing that is better?---Make us acquainted with your views, as we have expoſed ours to you. We do not bluſh at the limits of our underſtandings; we know that we are but men: we know that ſuch are the diſpoſitions of nature, ſuch the lot of man, that he is not to expect to attain perfection at his outſet; he can attain it but by degrees. It is by gaining experience from our errors, by profiting of the lights acquired by our forefathers, that we ſhall become at once the children of wiſdom, and the parents of a ſtill wiſer progeny. If, therefore, you think that you have found truth in the whole of our doctrine, adopt the whole. Should you perceive any error to have ſtolen in with it, remember

that truth is not the leſs eſtimable on that account. If you have met with nothing that pleaſes you here, reject the whole without fear; and remember, that in many things, at leaſt, we only need further reſearch or a new inveſtigation. Do you obſerve any thing blamable or laudable, ſee and make choice of what you approve. Should you be more enlightened yourſelf, then your eye may have diſcovered truths which are ſtill denied to us. The more art we employ in the inſtruction of our pupils to lead them to the paths of wiſdom, the leſs you will be inclined to refuſe us a portion of your applauſe."

Thus ends the diſcourſe of the Hierophant.---The proſelyte who has heard it without ſhuddering, may flatter himſelf with being worthy of this prieſthood. But before he is ſacrilegiouſly anointed, he is led back to the porch, where he is inveſted with a white tunic. He wears a broad ſilken ſcarlet belt; the ſleeve is tied at the extremity and middle with bandages of the ſame colour, which make it bulge out.* I am particular in the deſcription of this dreſs, becauſe it was in a ſimilar one that, during the French Revolution, a comedian appeared perſonally attacking Almighty God, ſaying, "No! thou doſt not exiſt. If thou haſt power over the thunder-bolts, graſp them; aim them at the man who dares ſet thee at defiance in the face of thy altars. But no, I blaſpheme thee, and I ſtill live. No, thou doſt not exiſt." In the ſame coſtume, and to prepare him for the ſame blaſphemies, the Epopt is recalled into the temple of myſteries. He is met by one of the brethren, who does not permit him to advance till he has told him, "that he is ſent to enquire whether he (the proſelyte) has perfectly underſtood the diſcourſe which has been read to him---whether he has any doubts concerning the doctrines which are contained in it---whether his heart is penetrated with the ſanctity of the principles of the Order---whether he is ſenſible of the call, feels the ſtrength of mind, the fervent will, and all the diſintereſtedneſs requiſite to labour at the grand undertaking---whether he is ready to make a ſacrifice

* Laſt Works of Philo and Spartacus, at the end of the Diſcourſe.

" of his will, and to ſuffer himſelf to be led by the moſt " excellent ſuperiors of the Order."

I will ſpare the reader the diſguſting impiety of the ceremonial which immediately follows.---The rites of the preceding degree were in deriſion of the Laſt Supper; theſe are an atrocious mimicry of the ſacerdotal ordination. A curtain is drawn, and an altar appears with a crucifix upon it. On the altar alſo is a bible; and the ritual of the Order lies on a reading deſk; on the ſide a cenſer, and a phial full of oil. The Dean acts the part of a Biſhop, and he is ſurrounded with acolytes. He prays over the proſelyte, bleſſes him, cuts hair from the top of his head, clothes him in the veſtments of the prieſthood, and pronounces prayers after the faſhion of the ſect. On preſenting the cap he ſays, " *Cover thyſelf with this cap, it is* " *more valuable than the crown of Kings.*" The very expreſſions of the Jacobin with his red cap. The communion conſiſts in honey and milk, which the Dean gives to the proſelyte, ſaying, " This is what Nature " gives to man. Reflect how happy he would ſtill " have been, if the deſire of ſuperfluities had not, by " depriving him of a taſte for ſuch ſimple food, multi- " plied his wants, and poiſoned the balm of life."

All the preceding part of this degree ſufficiently explains the real meaning of theſe words. The ceremonies are terminated with delivering to the Epopt that part of the code which relates to his new degree. I ſhall relate all that is neceſſary for the reader to be informed of, when, after having treated of the degree of Regent, and of the Grand Myſteries, I ſhall come to inveſtigate the government of the Order.

CHAP. XI.

Eighth Part of the Code of Illuminees---The Regent, or the Prince Illuminee.

Qualities required.

"WHEN one of our Epopts has sufficiently distinguished himself to bear a part in the political government of our Order; that is to say, when he unites prudence with *the liberty of thinking and of acting;* when he knows how to temper boldness with precaution, resolution with complaisance; subtlety with good-nature; loyalty with simplicity; singularity with method; transcendency of wit with gravity and dignity of manners; when he has learned opportunely to speak or to be silent, how to obey or to command; when he shall have gained the esteem and affection of his fellow-citizens, though feared by them at the same time; when his heart shall be entirely devoted to the interests of our Order, and the common welfare of the universe shall be uppermost in his mind;---then, and then only, let the Superior of the province propose him to the national Inspector as worthy of being admitted to the degree of *Regent.*"

Such are the qualities required by the Sect for the admission of its adepts to the degree which in the Code is sometimes termed *Regent*, at others the *Prince Illuminee*. Such are the very words to be found in the preamble of the rules of this degree.

"Three things of the utmost consequence (says the code) are to be observed. In the first place, the greatest reserve is necessary with respect to this degree. Secondly, those who are admitted into it must be as much as possible *free men and independent of all Princes:* they must indeed have clearly manifested their *hatred for the general constitution* or the actual state of mankind; have shown how ardently they wish for a change in the government of the world; and how much the hints thrown out in the degree of Priest has inflamed their wishes for a better order of things."

Precautions and preliminary queſtions.

If all theſe requiſites are to be found in the Candidate, then let the national Inſpector once more examine, in his records, every thing relative to the conduct and character of the new adept, let him inſpect the divers queſtions which have been put to him, and diſcover where he has ſhown his ſtrong or his weak ſide. According to the reſult of this examination, let the Inſpector propoſe ſome new queſtions on thoſe articles on which the Candidate may have ſhown the greateſt reſerve. For example, ſome of the following :*

" I. Would you think a ſociety objectionable, which " ſhould (till nature ſhall have ripened its grand revo- " lutions) place itſelf in a ſituation, which would de- " prive Monarchs of the power of doing harm, though " they ſhould wiſh it ? A ſociety whoſe inviſible " means ſhould prevent all governments from abuſing " their power? Would it be impoſſible through the " influence of ſuch a ſociety, to form a new ſtate in " each ſtate, *ſtatus in ſtatu ;*" that is to ſay, would it be impoſſible to ſubject the rulers of every ſtate to this Illuminizing Society, and to convert them into mere tools of the Order even in the government of their own dominions ?

" II. Were it to be objected, that ſuch a ſociety " might abuſe its power, would not the following con- " ſiderations do away ſuch an objection ?---Do not our " preſent rulers daily abuſe their power ? And are not " the people ſilent, notwithſtanding ſuch an abuſe ? Is " this power as ſecure from abuſe in the hands of " Princes, as it would be in thoſe of our adepts whom " we train up with ſo much care ? If then any go- " vernment could be harmleſs, would it not be our's, " which would be entirely founded on morality, fore- " ſight, wiſdom, liberty, and virtue ?"

" III. Though this univerſal government, founded " on morality, ſhould prove chimerical, would it not " be *worth while to make an eſſay of it ?*

" IV. Would not the moſt ſceptical man find a " ſufficient guarantee againſt any abuſe of power on " the part of our Order, in the liberty of abandoning " it at pleaſure ; in the happineſs of having Superiors " of tried merit, who, unknown to each other, could

* Inſtructions for conferring the degree of Regent, Nos. 1, 2, 3; Laſt Works of Philo and Spartacus.

" not poſſibly ſupport each other in their treaſonable " combinations againſt the general welfare; Superiors, " in ſhort, who would be deterred from doing harm " by the fear of the exiſting chiefs of empires?"

" V. Should there exiſt any other ſecret means of " guarding againſt the abuſe of that authority en- " truſted by the Order to our Superiors, what might " they be?

" VI. Suppoſing deſpotiſm were to enſue, would it " be dangerous in the hands of men who, from the " very firſt ſtep we made in the Order, teach us no- " thing but ſcience, liberty, and virtue? Would not " that deſpotiſm loſe its ſting in the conſideration that " thoſe chiefs who may have conceived dangerous " plans will have begun by diſpoſing a machine in di- " rect oppoſition to their views."*

To underſtand the tendency of theſe queſtions, let us reflect on the meaning given by the Sect to *liberty* and *general welfare*. Above all, let us not forget the leſſon already given to the adepts on morality; the art of teaching men to ſhake off the yoke of their minority, to ſet aſide Princes and Rulers, and to learn to govern themſelves. This leſſon once well underſtood, the moſt contracted underſtanding muſt perceive, in ſpite of the inſidious tenour of theſe queſtions, that their ſole tendency is to aſk, whether " a Sect would be very dangerous who, under pretence of hindering the chiefs of nations, Kings, Miniſters, and Magiſtrates, from hurting the people, ſhould begin by maſtering the opinions of all thoſe who ſurrounded Kings, Miniſters, or Magiſtrates; or ſhould ſeek by inviſible means to captivate all the councils, and the agents of public authority, in order to reinſtate mankind in the rights of their pretended majority; and to teach the ſubject to throw off the authority of his Prince, and learn to govern himſelf; or, in other words, to deſtroy every King, Miniſter, Law, Magiſtrate, and public authority whatever?" The Candidate, too well trained to the ſpirit of Illuminiſm not to ſee the real tendency of theſe queſtions, but alſo too much perverted by it to be ſtartled at them, knows what anſwers he is to give to obtain the new degree. Should he ſtill har-

* Inſtructions for conferring the degree of Regent, No. 1, 2, 3. Laſt Works of Philo and Spartacus.

hour any doubts, the ceremonies of his inſtallation would diveſt him of them. Theſe are not theoſophical or inſignificant ceremonies; every ſtep demonſtrates the diſorganizing genius, and the hatred for all authority, which irritates the ſpleen of their impious author; and it is therefore that Weiſhaupt, when writing to Zwack, repreſents them *as infinitely more important* than thoſe of the preceding degree.*

The Inauguration.

When the admiſſion of the new adept is reſolved on, he is informed, "that as in future he is to be entruſted with papers belonging to the Order, of far "greater importance than any that he has yet had in "his poſſeſſion, it is neceſſary that the Order ſhould "have further ſecurities. He is therefore to make "his will, and inſert a particular clauſe with reſpect "to any private papers which he may leave in caſe "of ſudden death. He is to get a formal and juri-"dical receipt of that part of his will from his fa-"mily, or from the public Magiſtrate, and he is to "take their promiſes in writing that they will fulfil "his intentions."‡

This precaution taken, and the day for the initiation fixed, the adept is admitted into an anti-chamber hung with black. Its furniture conſiſts in a ſkeleton elevated on two ſteps, at the feet of which are laid a crown and a ſword---There he is aſked for the written diſpoſitions he has made concerning the papers with which he may be entruſted, and the juridical promiſe he has received that his intentions ſhall be fulfilled. His hands are then loaded with chains, as if he were a ſlave; and he is thus left to his meditations.† The Provincial who performs the functions of Initiator is alone in the firſt ſaloon, ſeated on a throne. The Introducer, having left the Candidate to his reflections, enters this room, and in a voice loud enough to be heard by the new adept, the following Dialogue takes place between them.

"*Provincial.* Who brought this ſlave to us?"

"*Introducer.* He came of his own accord; he "knocked at the door."

"*Prov.* What does he want?"

* Original Writings, Vol. II. Let. 24, from Weiſhaupt to Cato.

‡ Inſtructions for conferring this degree, No. 5.

† Ritual of this degree, No. 1.

" *Introd.* He is in ſearch of Liberty, and aſks to be " freed from his chains."

" *Prov.* Why does he not apply to thoſe who have " chained him?"

" *Introd.* They refuſe to break his bonds; they ac- " quire too great an advantage from his ſlavery."

" *Prov.* Who then is it that has reduced him to " this ſtate of ſlavery?"

" *Introd.* Society, governments, the ſciences, and " falſe religion." *Die geſelſchaft, der ſtaat, die gelehr-* " *ſamkeit, die falſche religion.*"

" *Prov.* And he wiſhes to caſt off this yoke to be- " come a ſeditious man and a rebel?"

" *Introd.* No; he wiſhes to unite with us, to join " in our fights againſt the conſtitution of governments, " the corruptions of morals, and the profanation of re- " ligion. He wiſhes through our means to become " powerful, that he may attain the grand ultimatum."

" *Prov.* And who will anſwer to us, that after hav- " ing obtained that power he will not alſo abuſe it, " that he will not be a tyrant and the author of new " misfortunes?"

" *Introd.* His heart and his reaſon are our guaran- " tees---the Order has enlightened him. He has learn- " ed to conquer his paſſions and to know himſelf. Our " Superiors have tried him."

" *Prov.* That is ſaying a great deal---Is he alſo " ſuperior to prejudice. Does he prefer the general " intereſt of the univerſe to that of more limited " aſſociations?"

" *Introd.* Such have been his promiſes."

" *Prov.* How many others have made ſimilar pro- " miſes who did not keep them? Is he maſter of him- " ſelf? Can he reſiſt temptation? Are perſonal conſide- " rations of no avail with reſpect to him? Aſk him, " whether the ſkeleton he has before him is that of a " king, a nobleman, or a beggar?"

" *Introd.* He cannot tell; nature has deſtroyed all " that marked the depraved ſtate of inequality; all " that he ſees is, that this ſkeleton was man like us; " and the character of man is all that he attends to."

" *Prov.* If ſuch be his ſentiments, let him be free " at his own riſk and peril. But he knows us not,

" Go and ask him why he implores our protection?"*

This dialogue ended (and the reader will not be at a loss to perceive the drift of it,) the Introducer returns to the Candidate, and says, " Brother, the knowledge " you have acquired can no longer leave you in doubt " as to the grandeur, the importance, the disinterested- " ness and lawfulness of our great object. It must " therefore be indifferent to you whether you are ac- " quainted with our Superiors or not; nevertheless, I " have some information to impart to you on that " subject."

This information is nothing more than a summary of a pretended history of Masonry, going back to the deluge; and of what the Sect calls the fall of man, the loss of his dignity, and of the true doctrine. The story then continues to Noah and the few who escaped the deluge in the ark; these, he says, were a few Sages or Freemasons, who have maintained the true principles in their secret schools. It is for that reason, says the Instructor, that Masonry has preserved the denominations of *Noachists* and *Patriarchs*---Then comes a recapitulation of what had been said in the degree of *Epopt* on the pretended views of Christ, on the decline of Masonry, and on the honour reserved to Illuminism to preserve and revive these true and ancient mysteries---" When questioned (says the Instructor) as to whom we are indebted to for the actual constitution of our Order, and the present form of the inferior degrees, the following is the answer we give:

" Our founders, without doubt, had extensive knowledge, since they have transmitted so much to us.--- Actuated by a laudable zeal for the general welfare, they formed a code of laws for our Order; but, partly through prudence, and partly to guard against their own passions, they left the direction of the edifice they had raised to other hands, and retired. Their names will for ever remain in oblivion---The chiefs who govern the Order at present are not our founders; but posterity will doubly bless those unknown benefactors who have despised the vain glory of immortalizing their names. Every document which could have thrown light on our origin has been committed to the flames."

* Ritual of this degree, No. 1.

"You will now be under the direction of other men; men who, gradually educated by the Order, have at length been placed at the helm. You will soon make one of their number---Tell me only, whether you still harbour any doubt as to the object of the Order."

The Candidate, who has long since been past all possibility of doubt, advances with his Introducer towards another saloon; but, on opening the door, several of the adepts run and oppose their entrance.——A new dialogue takes place in the style of the first——Who goes there? Who are you?---It is a slave who has fled from his masters——No slave shall enter here---He has fled that he might cease to be a slave; he craves an asylum and protection——But should his master follow?---He is safe, the doors are shut——But should he be a traitor?---He is not one, he has been educated under the eyes of the Illuminees. They have imprinted the divine seal on his forehead.---The door opens, and those who opposed the Candidate's entrance escort him to the third saloon. Here new obstacles occur, and another dialogue takes place between an adept in the inside and the Introducer. In the mean time the Provincial has left his former station, and has seated himself upon a throne in this third room. [It is worthy of remark that these enemies of thrones are themselves always seated on a throne.] The Provincial gives orders that the Candidate may be admitted, and desires to see whether he really bears the print of the seal of liberty. The Brethren accompany the new adept to the foot of the throne.

"*Prov.* Wretch! You are a slave: and yet dare "enter an assembly of free men! Do you know the "fate that awaits you? You have passed through two "doors to enter this; but you shall not go hence un-"punished, if you profane this sanctuary."

"*Introd.* That will not happen; I will be his gua-"rantee. You have taught him to thirst after liberty; "and now keep your promise."

"*Prov.* Well, Brother, we have subjected you to "various trials. The elevation of your sentiments has "made us conceive you to be both proper and worthy "of being admitted into our Order. You have thrown "yourself with confidence and without reserve into

" our arms: and it is time to impart to you that li-
" berty which we have painted to you in such bewitch-
" ing colours. *We have been your guide during all the*
" *time that you stood in need of one. You are now*
" *strong enough to conduct yourself; be then in future*
" *your own guide, be it at your own peril and risk. Be*
" *free; that is to say, be a man, and a man who knows*
" *how to govern himself; a man who knows his duty,*
" *and his imprescriptible rights; a man who serves the*
" *universe alone; whose actions are solely directed to the*
" *general benefit of the world and of human nature.*
" *Every thing else is injustice---Be free and independent;*
" *in future be so of yourself---Here, take back the engage-*
" *ments you have hitherto contracted with us. To you*
" *we return them all.*"

As he pronounces these words, the Provincial returns him all the writings which concern him, such as his oaths, his promises, the minutes of his admission to the preceding degrees, the history of his life which he had transmitted to the superiors, and all the notes taken by the Scrutators concerning him.

This perhaps is one of the most delicate traits of policy of the sect. The chiefs have had full leisure to pry into the most secret recesses of his heart, and the Scrutators have no further discoveries to make. The candidate may take back his oaths and his secrets, but recollections (perhaps copies) still remain, and the Initiator may well continue: " In future you will owe us no-
" thing but that which your heart shall dictate. We
" do not tyrannize over men, we only enlighten them.
" Have you found contentment, rest, satisfaction, hap-
" piness, among us? You will not then abandon us.
" Can we have mistaken you, or can you have mista-
" ken us? It would be a misfortune for you; but you
" are free. Remember only that men free and *inde-*
" *pendent* do not offend each other; on the contrary,
" they assist and mutually protect each other. Remem-
" ber, that to offend another man, is to give him the
" right of defending himself. Do you wish to make
" a noble use of the power we give to you? rely on
" our word: you shall find zeal and protection among
" us. Could a disinterested zeal for your brethren
" glow in your heart, then labour at the grand object,
" labour for unfortunate human nature, and thy last

" hour ſhall be bleſt. We aſk nothing elſe from " you, we aſk nothing for ourſelves. Queſtion your " own heart, and let it ſay whether our conduct to " you has not been noble and diſintereſted. After ſo " many favours, could you be ungrateful, your heart " ſhould avenge us, and chaſtiſe you. But no; many " trials have proved you to be a man of conſtancy and " reſolution. Be ſuch your character, and in future " govern with us oppreſſed man, and labour at ren- " dering him virtuous and free."

" Oh, Brother! what a ſight, what hopes! when " one day happineſs, affection, and peace ſhall be the " inhabitants of the earth! when miſery, error, and " oppreſſion, ſhall diſappear with ſuperfluous wants! " when, each one at his ſtation labouring only for the " general good, every father of a family ſhall be ſo- " vereign in his tranquil cot! when *he that wiſhes to* " *invade theſe ſacred rights ſhall not find an aſylum on* " *the face of the earth!* when idleneſs ſhall be no longer " ſuffered! *when the clod of uſeleſs ſciences ſhall be caſt* " *aſide*, and none ſhall be taught but thoſe which con- " tribute to make man better, and to reinſtate him in " his primitive freedom, his future deſtiny! when we " may flatter ourſelves with having forwarded that " happy period, and complacently view the fruits of " our labours! when in fine, each man viewing his " brother in his fellow-creature, ſhall extend a ſuc- " couring hand---with us and ours you ſhall find hap- " pineſs and peace, ſhould you continue faithful and " attached to us. You will alſo remark, that the ſign of " this degree conſiſts in extending your arms to a bro- " ther with your hands open, to ſhow that they are not " ſullied by injuſtice or oppreſſion, and the *gripe* is to " ſeize the brother by the two elbows, as it were to " hinder him from falling. The *word* is *redemption*."

The foregoing paſſages ſo clearly demonſtrate the meaning of this word *redemption*, that the reader muſt be ſurpriſed at learning that there ſtill remain further myſteries to be revealed.---The candidate is not yet admitted into the higheſt claſs. He is only the Prince Illuminee, and has to gain admiſſion to the two degrees of *Philoſopher*, and of the *Man King*. He is inveſted in his new principality by receiving a buckler,

boots, a cloak, and a hat. The words pronounced at the inveſtiture, are worthy of the reader's attention.

On preſenting the buckler, the Initiator ſays, "Arm "thyſelf with fidelity, truth, and conſtancy; *be a true "Chriſtian*, and the ſhafts of calumny and misfortune "ſhall not pierce thee." *Be a Chriſtian! (und ſey ein Chriſt)!!* What a ſtrange Chriſtian; what a wicked wretch then muſt be the Initiator who dares carry his diſſimulation to ſuch lengths, and profane that ſacred name in myſteries ſo evidently combined for the eradication of every trace of Chriſtianity! But the adept ſmiles, or his ſtupidity muſt be beyond expreſſion if he does not ſee through ſo miſerable a cant.

On preſenting the boots: "Be active in the ſervice "of the good, and fear no road which may lead to "the propagation or diſcovery of happineſs." This will recall to our minds the principle, *whatever may be the means*, fear not to employ them when they lead to what the ſect calls happineſs.

On giving the cloak: "*Be a prince over thy people;* "that is to ſay, be ſincere and wiſe, the benefactor of "thy brethren, and teach them ſcience." The reader will not be at a loſs to underſtand what ſcience.

The formula of *the hat* is, "Beware of ever ex- "changing this hat of liberty *(dieſen frey heitſhut)* for "a crown."

Thus decorated, the Prince Illuminee receives the fraternal embrace.---He then hears read the inſtructions for his new degree; but as they entirely relate (like thoſe of the preceding degree) to the government of the brethren, they will be treated of in the laſt part of the code. It is now time to proceed to the Grand Myſteries.

CHAP. XII.

Ninth Part of the Code of the Illuminees.---Claſs of the Grand Myſteries; the Mage or the Philoſopher, and the Man King.

The text not to be obtained.

BY the great importance which the ſect places in the laſt myſteries of Illuminiſm, and the many precautions it has taken to conceal them from the public view, I am compelled to begin this chapter with candidly declaring, that every attempt to diſcover the original text of this part of the Code has been fruitleſs. Such an avowal, however, ſhould not diſconcert the reader. Though the real text may be wanting, we have abundant matter to ſupply its place. We have Weiſhaupt's familiar correſpondence; we are in poſſeſſion of the letters of many of the adepts who enthuſiaſtically admired them; and the avowals are ſtill extant of other adepts, who indignantly beheld ſuch abominations. Our judgment will be guided by laws laid down by Weiſhaupt himſelf; and the famous apology of this monſtrous legiſlator will teach us how to appreciate them. Such materials are more than ſufficient to ſupply the deficiency of the literal text. It is true, that the crafty cant and affected enthuſiaſm of the Hierophant will be wanting; but the ſubſtance of his declamation, the extent and monſtroſity of his ultimate plots will loſe nothing of their evidence. Let us begin then by attending to their author, and from him receive our firſt impreſſions.

Weiſhaupt's opinion on theſe myſteries.

Weiſhaupt, when writing to *Zwack* his *incomparable* man, and ſpeaking of the degree of *Epopte*, wherein impiety and rebellion ſeem to have ſtrained every nerve to diſſeminate their venemous principles againſt church and ſtate, he ſays, "One might be tempted "to think that this degree was the laſt and the moſt ſub- "lime: I have, nevertheleſs, THREE MORE *of infinitely* "*greater importance, which I reſerve for our Grand* "*Myſteries*. But theſe I keep at home, and only ſhow "them to the Areopagites, or to a few other brethren "the moſt diſtinguiſhed for their merit and their ſer- "vices.---Were you here, I would admit you to my

" degree, for you are worthy of it---But I never ſuffer " it to go out of my hands. *It is of too ſerious an* " *import ;* it is the key of the ancient and modern, the " religious and political hiſtory of the univerſe."

" That I may keep our provinces in due ſubordina- " tion, I will take care to have only three copies of " this degree in all Germany; that is to ſay, one in " each Inſpection." He ſoon after writes again to the ſame adept: " I have compoſed four more degrees " above that of *Regent ;* and with reſpect to theſe " four, even the loweſt of them, our degree of Prieſt " will be but child's play"---*Wo gegen den ſchlecheſten der prieſter grad kinder ſpiel ſeyn ſoll.**

Before we draw any concluſion toward forming our judgment, let me recall to the mind of the reader thoſe letters wherein Weiſhaupt declares, that every degree ſhall be an apprenticeſhip for the next, *a ſort of Novitiate for the higher degrees.* That theſe degrees were always to be *in creſcendo ;* in fine, that in the laſt claſs of the myſteries a perfect ſtatement of the maxims and polity of Illuminiſm was to be given. *Und am ende folgt die totale einſicht in die politic und maximen des ordens.*† After ſuch letters, the text of theſe myſteries is ſcarcely neceſſary. I know that theſe degrees were reduced to two for the laſt claſs of the myſteries; I know, from the agreement made by the founder and his intimate adepts, that the firſt was the *Mage*, or *Philoſopher ;* the other, the *Man King.*‡ I will ſtart from theſe data, and ſhall not heſitate to ſay, that this monſter of impiety and of wickedneſs impoſes on himſelf when he ſpeaks of *degrees infinitely more important* for the higher myſteries, or when he pretends that thoſe of *Epopt* and *Regent* are but *puerile* in compariſon with thoſe which he reſerves for his intimate adepts. His execrable pride may flatter him with ſurpaſſing even the devils themſelves, in his wicked inventions for ſending forth the peſtiferous blaſt; but their combined efforts could not ſuggeſt more hideous plots than thoſe in which Weiſhaupt glories when calling them his *leſſer myſteries*.---What! the

* Orig. Writ. Vol. II. Let. 15, 16, 24, to Cato-Zwack.

† Ibid. Vol. I. Let. 4, to Cato.

‡ Ibid. Vol. II. Let. 1, to Philo, and Second Part of Agreement of the Areopagites.

vow of annihilating every idea of religion, even to the very name of a God; the plan for overthrowing every government, even to the obliteration of every veſtige of laws, authority, or civil ſociety; the wiſh of deſtroying our arts and ſciences, our towns, and even villages, that they may realize their ſyſtems of Liberty and Equality; the deſire of exterminating the greater part of human nature, to work the triumph of their vagabond clans, over the remaining part of mankind. Theſe vows and wiſhes, theſe plots and plans, have already appeared in the leſſer myſteries, and his adepts muſt have been as ſtupid as he wiſhes them to be impious and wicked, if they have not ſeen through the web that veils from their ſight the baleful abyſs. And, after all, it is not the *object* or the *ſubſtance* of their plots which is thus ſlightly veiled; the *terms* alone are concealed. There only remains to ſay, that all religion ſhall be deſtroyed for the adoption of Atheiſm; every conſtitution, whether monarchical or republican, ſhall be overthrown in favour of abſolute independence; property ſhall be annihilated; ſcience and arts ſhall be ſuppreſſed; towns, houſes, and fixed habitations, reduced to aſhes, for the re-eſtabliſhment of the roaming and ſavage life, which the hypocrite, in his cant, calls *the patriarchal life*. Such are the terms; and the ſcroll of this hideous pantomime needed only to be unrolled, to tell the names of thoſe who were to appear on the gloomy ſtage of the laſt myſteries. The adept had long ſince inhaled the deleterious air with which Weiſhaupt had ſpared no pains to ſurround him; and could he nauſeate this, or turn away from theſe diſaſtrous machinations, the gates of the myſterious pit were ſhut againſt him. At ſuch a ſight nature ſhudders---The reader will cry out, None but monſters could have conceived or abetted ſuch plots. Be it ſo; I will not contradict him; I only wiſh to name theſe monſters.---Behold Weiſhaupt and his profound adepts! The reader will find the proofs of this exclamation in their own writings.

Weiſhaupt, who divided his myſteries into two claſſes, alſo diſtributed his laſt ſecrets under two heads. Firſt, Religion; which was the object of the *Mages*: The other comprehended what he called his Polity; and he reſerved it for the *Man King*. Let us ſepa-

rately inveſtigate each of theſe degrees, commencing with that principle which he himſelf lays down, and from which he never deviates, that each degree ſhall be a preparatory concatenation of principles and doctrines, the ultimate tendency of which was to form the object of the laſt myſteries. Such a principle is more than ſufficient to demonſtrate that the ſecret to be imparted to his *Mages* can be no other than the moſt abſolute Atheiſm, and the total ſubverſion of every Religion. The adept, however, has already imbibed ſuch horrid principles; and the ſecret conſiſts in telling him, in plain terms, that it was towards that point the Sect had long ſince been leading him, and that in future all his thoughts, words, and actions, muſt tend to ſecond the views of the Sect in their monſtrous undertaking; that in the preceding degrees the name of *Religion* had only been preſerved the better to deſtroy the thing; but that in future the very name would only be the expreſſion of chimeras, of ſuperſtition, of fanaticiſm, ſupported by deſpotiſm and ambition, as a tool for enſlaving mankind.

Secret of the *Mages*; Atheiſm.

This explication is no vain fancy of mine. See Weiſhaupt confidentially writing to his intimate and incomparable Cato-Zwack:

Proved by Weiſhaupt's letters.

"I firmly believe, that the ſecret doctrine of Chriſt "had no other object in view than the re-eſtabliſhment "of Jewiſh Liberty, which is the explanation I give of it. "I even believe, that Freemaſonry is nothing but a "Chriſtianity of this ſort; at leaſt, my explanation of "their Hieroglyphics perfectly coincides with ſuch an "explanation. In this ſenſe, nobody could bluſh at "being a Chriſtian; *for I preſerve the name, and ſub-*"*ſtitute reaſon,---denn ich laſſe den namen, und ſubſti-*"*tuiere ihm die vernunft.*"---He continues: "It is no "trivial matter to have diſcovered a new Religion "and a new Polity in theſe tenebrous Hieroglyphics;" and he goes on to ſay, "One might be induced to "think that this was my higheſt degree; I have, never-"theleſs, three of infinitely more importance, for our "grand myſteries."* Here then is Weiſhaupt's deciſion on the degree of *Epopt* or *Illuminized Prieſt*.---It is Chriſtianity preſerving the *name of Religion*, with

* Original Writings, Vol. II. Let. 15, to Cato.

the Goſpel converted into a code by means of which Chriſt taught the Jacobinical *Equality and Liberty*.† Here Weiſhaupt is tranſcendant in his wickedneſs and his impiety; it is under the ſacred name of Religion that he teaches his diſorganizing principles of *Equality and Liberty*. After having led his Epopts to the pinnacle of Impiety, to what farther lengths can he poſſibly lead his *Mage?*---He may eraſe the *names* of *Religion* and *God?* And this he will do in his higher myſteries; for who can expect to find them when he ſays, "You know that the *Unity of God* was one of the ſe-"crets revealed in the myſteries of Eleuſis; *as for that, "there is no fear of any ſuch thing being found in "mine.*"*

After this, can the name of God be expected ever to be found in the myſteries of the *Illuminized Mage* for any other purpoſe than to be blaſphemed? We ſee this ſame Weiſhaupt reſerving all the Atheiſtical productions for this degree; he writes again to his incomparable man: "With our beginners let us act prudently "with reſpect to books on Religion and Polity. *In "my plan I reſerve them for the grand myſteries.* At "firſt we muſt put only books of hiſtory or of meta-"phyſics into their hands. Let Morality be our pur-"ſuit. *Robinet, Mirabeau* (that is to ſay the ſyſtem of "nature written by Diderot, though attributed to Mi-"rabeau,) *the Social Syſtem, Natural Polity, the Philo-"ſophy of Nature,* and ſuch works, are reſerved for "my higher degrees.---At preſent they muſt not even "be mentioned to our adepts, and particularly *Hel-"vetius on Man.*"‡ The reader here ſees a liſt of the moſt Anti-religious and the moſt Atheiſtical works,‖ and that they are reſerved for theſe laſt myſteries. As a preparation for them *(horribile dictu!)* the very idea of a God muſt be eradicated from the mind of the adept. Can we doubt of this, when we ſee Weiſhaupt thus write: "Do put Brother *Nu-"menius* in correſpondence with me, I muſt try to "cure him of his Theoſophical ideas, and properly

† See the Diſcourſe on the Degree of Epopt.
* Original Writings, Vol. I. Let. 4, to Cato.
‡ Ibid. Let. 3, to Cato.
‖ See the Helvienne Letters on theſe Works.

" prepare him for our views.---*Ich will ihn ſuchen von* " *der Theoſophie zu curieren, und zu unſeren abſichten* " *zu beſtimmen.*"† The Theoſopher, or the man ſtill believing in a God, is not fit for theſe myſteries; Religion then muſt of courſe be irreconcileable with them. Were the conſequences leſs evident, and ſhould we reject theſe ſecret correſpondences, or condemn the laſt oracles of the Hierophant to remain *within the hundred bolts* which keeps them hidden from the adepts; I ſay, even then, to aſcertain what the tenets of the Sect are as to any worſhip or religion, we ſhould not be neceſſitated to enter that den of myſteries. Though Weiſhaupt had not mentioned Religion in his intimate correſpondence, the Atheiſtical Conſpiracy of his myſteries would be evident, and why ſeek private documents when he has given us irrefragable proofs of guilt in that which he publiſhes as his apology?

By his apology.

Two years after his flight, Weiſhaupt moſt daringly aſſerts, that the Syſtems of his Illuminiſm (as publiſhed by the civil powers) are but a mere ſketch, a plan as yet too ill-digeſted for the public to form any judgment either on him or his adepts, from the Original Writings or his Confidential Correſpondence. He publiſhes a new code, and calls it *The corrected Syſtem of Illuminiſm, with its degrees and conſtitutions, by Adam Weiſhaupt, Counſellor to the Duke of Saxe Gotha.* Here at leaſt we have a right to judge him and his myſteries, both in his apology and his corrected degrees. But the reader will now view him in a new light. He is not only the conſpiring infidel, but the inſolent Sophiſter, inſulting the public with all the haughtineſs of the moſt daring Atheiſt, ſhrugging his ſhoulders in diſdain at the reſt of mankind; and with impertinent pity ſaying to us all, as he did of the adepts whom he had duped, *poor creatures! what could one not make you believe!*

I deign to caſt my eyes on this apology, or the Illuminiſm corrected. He begins by telling us, that to have ſuppoſed him capable of compoſing ſo extenſive a work in two years *was doing him the honour of ſuppoſing him gifted with moſt extraordinary talents;* and

† Ibid. Vol. II. Let. 15, to Cato.

it is in such terms that the Sophister informs the public that he takes them for great fools. Let the contempt with which he treats his readers be retorted upon himself; let neither him nor his accomplices expect to descend to posterity with any other distinction than as the phenomena of vice and infamy. Are we to crouch in token of homage before the men who insolently scoff at their God and at the public weal? I know not whether Weishaupt needed extraordinary talents or not, though I grant him all the art and cunning of the Sophister; but most certainly he must have presumed much on the force of impudence when he flattered himself that the public would inevitably find that his corrected code contained no principles but such as would elevate the mind and tend to form great men.* What I find is, that it is nothing more than a medley of all the arts of his original code for the education or rather depravation of his adepts. Did I wish to form a stupid atheist, this would be the work I should chuse to put into his hands. As early as the third degree, in place of a God reigning as freely as he does powerfully over this universe, I find the universe transformed into a vast machine, in which every thing is held together or put in motion by I know not what fatality, decorated sometimes by the appellation of God, at others, of nature. Again: did I wish to decorate with the name of providence a destiny *which cannot annihilate a single atom without depriving the stars of their support and involving the whole universe in ruin*, this would be the work I should recommend: I would give it to the narrow-minded adept, who, in a world where every thing is said to be necessary, should still pretend to talk of virtue or vices, or who could comfort himself for all the harm which the wicked could do him, by learning that the wicked like the virtuous man only followed the course which nature had traced for him; and that they would both arrive at the same point as himself; In fine, I would put it into the hands of the imbecile, who would call *the art of making merry the art of being always happy*

* So hoffe ich doch sollen alle darin übereinkommen, dass die in diesen graden aufgestellten grund-säze fähig seyen, grosse und erhabene menschen zu bilden—*Introduction to his corrected system.*

(ars semper gaudendi ;) the art of persuading one's self that one's misfortunes are incurable, or that they are all necessary.* But what reader will brook the impudence of that conspiring infidel, who, dedicating his mysteries as an apology to the whole world and all mankind---*der welt und dem menschlichen geschlecht*---and pretending to prove that his original mysteries are not a conspiracy against Religion, puts a discourse in the mouth of his new Hierophants, whose very title characterizes the most determined one both against God and Religion ; he calls it, *An instruction for the adepts who are inclined to the fancy of believing in or of adoring a God !* I know it may be also translated, *An instruction for the Brethren inclining towards Theosophical or Religious enthusiasm.*† But if both these translations be not synonimous in the language of the Sophisters, let the reader judge, from the exordium of the discourse, which is the most accurate.

" He who wishes to labour for the happiness of " mankind, to add to the content and rest of the hu- " man species, to decrease their dissatisfaction (these " are literally the words of our Antitheosophical So- " phister,) must scrutinize and weaken *those principles* " which trouble their rest, contentment, and happiness. " Of this species are all those systems which are hostile " to the ennobling and perfecting of human nature ; " which unnecessarily multiply evil in the world, or " represent it as greater than it really is : all those " systems which depreciate the merit and the dignity " of man, which diminish his confidence in his own " natural powers, and thereby render him lazy, pusil- " lanimous, mean, and cringing : all those also which " beget enthusiasm, which bring human reason into " discredit, and thus open a free course for imposture : " *All the Theosophical and Mystical Systems ; all those* " *which have a direct or indirect tendency to such Sys-* " *tems ; in short, all the principles derived from Theoso-* " *phy, which, concealed in our hearts, often finish by* " *leading men back to it, belong to this class.*"

In the course of his instructions, the reader is not to expect that Weishaupt will make any exception in fa-

* See in the corrected System the Discourse on the third class.

† Unterricht für alle mitgleider, welche zu Theosophischen schwärmereyen geneight sind.

vour of the revealed Religion, not even a hint at such an exception is to be seen.---The Religion of Christ is represented as a medley of the reveries of Pythagoras, of Plato, and of Judaism. It is in vain for the Israelites to believe in the Unity of God, in the coming of a Messiah; it is in vain to assert that such was the faith of their forefathers, of Abraham, Isaac, and Jacob, long before they entered Egypt or Babylon; it is in vain to prove, that the adoration of the golden Calf, or of the god Apis, was punished by the Almighty as a prevarication of their Religion: Nothing will serve the Sophister; he will declare in his *corrected code*, that the Religion of the Jews was but a modification of the reveries of the Egyptians, of Zoroaster, or of the Babylonians. To *correct* his adepts, he teaches them to cast aside the Creation as a chimera unknown to antiquity, and to reduce all Religion to two Systems---The one, that of matter co-eternal with God, a part of God, proceeding from God, cast forth and separated from God, in order to become the world---The other, matter co-eternal with God, without being God, but worked by God, for the formation of the universe. On these foundations he builds a general history of all Religions and makes all appear equally absurd. The reader might be tempted to think that these lessons had been composed before the hegira or rather proscription of the author of Illuminism. They may have been compiled for one of those discourses which he declares to be of more importance than that of the Hierophant in the degree of Epopt.---He precisely follows the course which Knigge represents as the grand object of the last mysteries. He makes, after his fashion, a general compilation of all the schools of Philosophism and of its Systems; and hence he deduces Christianity and all Religions. The result of the whole is, that all Religions are founded on imposture and chimera, all end in rendering man *cowardly, lazy, cringing and superstitious;* all degrade him, and trouble his repose.* And it is thus that this Sophister, under pretence of his justification, daringly acts that part in public which before he had only ventured to act under the cover of his mysteries. He sallies forth from his

* See the last discourse of Illuminism corrected.

baleful abyſs but to proclaim to the world what heretofore he had only hinted to his adepts in private,---that the time was at length come for the overthrow of every Altar, and the annihilation of every Religion.

By Knigge's teſtimony.

Are any further proofs neceſſary to demonſtrate the object of the grand myſteries? The teſtimony of Knigge cannot be objected to, nor can Knigge pretend or wiſh to miſlead Zwack when confidentially correſponding with him. Both had ſigned the agreement of the Areopagites reſpecting the compilation of the degrees of Illuminiſm.* Let us then attend to theſe two adepts---Philo-Knigge has been exhibiting all that he has done, according to Weiſhaupt's inſtructions, in the degree of *Epopt*, to demonſtrate that Chriſt had no other view than the eſtabliſhment of natural Religion, or, in the language of Illuminiſm, the rights of Liberty and Equality. Knigge then continues: "After having thus ſhown to our people that we are "the real Chriſtians, we have only *a word to add* "againſt Prieſts and Princes. I have made uſe of "ſuch precaution in the degrees of Epopt and of Regent, that I ſhould not be afraid of conferring them "on Kings or Popes, provided they had undergone "the proper previous trials. In our laſt myſteries we "have to acknowledge this *pious fraud;* to prove, "upon the teſtimony of authors, the origin of all the "religious impoſtures, and to expoſe the whole with "their connections and dependencies."†

Such, reader, is *that word to add*, which was to be ſpoken only in the laſt myſteries of Illuminiſm! That *word* againſt prieſts and the miniſters of every worſhip! That *word* on the *pious fraud*, or rather labyrinth of impiety, in which the ſect had involved the candidate on his firſt entrance into the Order, only to extricate him when he was judged worthy of their laſt

* See this agreement in the Original Writings, Vol. II. Part II. ſigned the 20 *Adarmeth* 1551, or Anno Domini, 20 December 1781.

† Da nun die leute ſehen daſs wir die einzigen ächten wahren Chriſten ſind, ſo dürfen, wir da gegen ein word mehr gegen pfaffen und fürſten reden; doch habe ich dieſs ſo gethan, daſs ich päpſte und könige nach vorhergegangener prüfung, in dieſe grade aufnehmen wollte. Indem höheren myſterien ſollte man dann A dieſe *piam fraudem* entdecken, und B aus allen ſchriffſten den urſprung aller religiözen lügen, und deren zuſammenhang entwickeln—*Original Writings, Vol. II. Let.* 1, *from Philo to Cato.*

myſteries! The adept muſt certainly be of weak intellects, and his credulity muſt border on ſtupidity, if he has not, in the degree of Epopt, and long before, obſerved whither they were leading him. But ſhould he really be ſtill in the dark, or could he view with indignation the artifices which have been uſed with him; if all reflection have not abandoned him; what will not the very term of *pious fraud* diſcover to him? Will it not recall to his mind, "that on the firſt invitations of the ſect, to entice him into their Order, they "began by telling him, that nothing contrary to religion would ever enter the projects of the Order? "Does he not remember, that this declaration was repeated on his admiſſion into the noviciate, and reiterated when he was received into the minerval academy? Has he forgotten, how ſtrongly the ſect "enforced the ſtudy of morality and of virtue in the "firſt degrees, and how carefully it iſolated both "from religion? When pouring forth its encomium on "religion, did not the ſect inſinuate, that true religion "widely differed from thoſe myſteries and worſhip "which had degenerated in the hands of the prieſthood? Does he remember with what art and affected "reſpect it ſpoke of Chriſt and his Goſpel in the degrees of *Major Illuminee*, of *Scotch Knight*, and of "*Epopt;* how the Goſpel was inſenſibly metamorphoſed into illuminized reaſon, its morality into that of "Nature; and from a moral, reaſonable, and natural "religion, how a religion and a morality of the rights "of man, *of Liberty and Equality*, were deduced? "Does he reflect how all the different parts of this "ſyſtem and opinions of the ſect were inſinuated to "him, how naturally they occurred and appeared to "have been foſtered in his own breaſt? Could not "the Sect ſay to him, 'tis true, we put you on the "way, but you were much more earneſt in ſolving "our queſtions than we in anſwering yours. When, "for example, we aſked whether the religions which "nations had adopted fulfilled the objects for which "they were intended; whether the pure and ſimple "religion of Chriſt was really that which different "Sects profeſſed at this preſent day, we knew what to "believe, but we wiſhed to know how far you had "inhaled our principles. We had a multitude of

" prejudices to conquer in you, before we could ſuc-
" ceed in perſuading you that the pretended religion
" of Chriſt was but an invention of prieſt-craft, im-
" poſture, and tyranny. If ſuch be the caſe with the
" much-admired and loudly proclaimed Goſpel, what
" are we to think of all other religions? Learn, then,
" that they are all founded on fiction, all originate in
" impoſition, error, impoſture, and chimera. Such is
" our ſecret. All the windings we made; the hypo-
" theſes we aſſumed; the promiſes ſet forth; the pa-
" negyric pronounced on Chriſt and his ſecret ſchools;
" the fable, of Maſonry being for a long time in poſ-
" ſeſſion of his true doctrines, and our Order being
" at preſent ſole depoſitary of his myſteries, can no
" longer be ſubjects of ſurpriſe. If, to overturn Chriſ-
" tianity and every religion, we pretended ſolely to
" poſſeſs true Chriſtianity, the true religion, remember
" that the *end ſanctifies the means*, that the ſage *muſt*
" *make uſe of all thoſe means for good purpoſes, which*
" *the wicked do for evil.* The means we have em-
" ployed to rid you, and which we continue in order to
" rid mankind of all religion, are but a *pious fraud*,
" which we always meant to reveal to you when
" admitted to the degree of *Mage*, or of *Illuminized*
" *Philoſopher!!!*"

By the avowal of an honeſt adept.

To theſe reflections *on the word to be added* in the laſt myſteries (ſufficiently demonſtrated by the aſcenſion of the degrees, by Weiſhaupt's apology, by his intimate correſpondence, and that of his moſt perfect adepts) let us ſubjoin the avowal of a man little calculated indeed for a member of ſuch an abominable tribe, but who has better than any perſon known how to tear the maſk from their hideous countenances, and expoſe their wickedneſs. I am acquainted with his real name; I am aware that it would greatly add to the confidence of the public; but I alſo know that could Illuminiſm diſcover his aſylum, it would follow him to drink his blood, though it were to the ſouthern pole. He is then entitled to ſecrecy; till now it has been obſerved, nor will I be the firſt to infringe his right. The Germans have paid him homage, and, ignorant of his name, they have ſurnamed him *Biedermann*, or Man of Honour; at leaſt, it is under that denomination that his works are generally cited. All that I

can ſay in addition to what the public is already in poſſeſſion of reſpecting this gentleman is, that nothing could have induced him to continue ſo diſguſting a courſe, but a zeal for the public welfare, and a juſt opinion, that the only means of preventing the effects of the conſpiracy of the ſect was to make their machinations public.---Having paſſed through all the degrees, he was at length admitted to the laſt myſteries. He publiſhed thoſe of *Epopt or Prieſt, and of Regent*, under the title of *Laſt Works of Philo and Spartacus*. He ſubjoined the inſtructions belonging to thoſe degrees, with *a Critical Hiſtory of all the degrees of Illuminiſm*. Had I no other guarantee of the veracity of his aſſertions, than their glaring coincidence with the original writings, which is beyond all doubt with the attentive inveſtigator, I ſhould not heſitate in declaring him to be the man that has given the trueſt account, and was beſt acquainted with the ſect. The certificate at the head of the degree of *Epopt and Regent*, for a more perfect knowledge of which the public is indebted to him, I look upon as undoubtedly genuine. I know a perſon who has ſeen and read this certificate in the original, in *Philo*-Knigge's own hand-writing, and who has ſeen the ſeal of the Order attached to this certificate. I thus particularize becauſe the public is entitled, in diſcuſſions of this importance, to know how far I have extended my reſearches, and how far the grounds I work upon deſerve to be credited.---The paſſage I am about to quote is looked upon as fundamental by all German authors; it is from Biederman, and occurs near the end of his *Critical Hiſtory*.

" With reſpect to the two degrees of *Mage* and of " *Man King*, there is no reception, that is to ſay, there " are no ceremonies of initiation. Even the Elect are " not permitted to tranſcribe theſe degrees, they only " hear them read; and that is the reaſon why I do not " publiſh them with this work."

" The firſt is that of *Mage*, alſo called Philoſopher. " It contains the fundamental principles of Spinoſiſm. " Here every thing is *material;* God and the world " are but one and the ſame thing; all religions are

" *inconſiſtent*, chimerical, and the invention of ambi-
" tious men."*

* Der erſte, welcher *Magus* auch *Philoſophus* heiſt, enthält ſpinoſiſtiche grundsätze, nach welchen alles materiell, Gott und die welt einerley, alle religion unſtatthaft, und eine erfindung herſüchtiger menſchen iſt.

I might have quoted the teſtimony of another adept, who writes as follows to the authors of the Eudemonia: (Vol. III. No. 2, Art. 4.) " I alſo can declare that I have been preſent " at the grand myſteries; particularly, that in 1785 I was " entruſted with the inſtructions of the degree of *Mage* or " *Philoſopher;* and that the ſhort deſcription given in the " Endliches Schicksal (or the laſt object of Free-" maſonry) is perfectly exact and well-grounded." The author of the *Endliches Shickſal* has only, like myſelf, copied the text from *Biederman*. I have no knowledge of this new adept. I ſee he has ſigned his letter, deſiring the authors of the Eudemonia not to make uſe of his name without an abſolute neceſſity. " Beſides," he adds, " I am a Roman Ca-" tholic; and in the country in which I live might find diſ-" agreeable conſequences from not having aſked to be ab-" ſolved from my oath, *before I publiſhed what I had promiſed* " *to keep ſecret.*" Sir, I am a Catholic as well as yourſelf, and ſhould wiſh to know where you have learned, that the oath you had taken to the Illuminees was ſuperior to that you had taken to the ſtate. How then could you reconcile with your conſcience the keeping back from the magiſtrate or the prince ſuch proofs as you had acquired of a conſpiracy againſt the ſtate? Yes, do penance, and aſk abſolution for having taken ſuch an oath, and for not having been true to the oath of allegiance which you had ſworn to the ſtate, and from which you could not be abſolved by *any power on earth.*—— What ſingular ideas are ſometimes formed of probity! To perſuade one's ſelf that one is bound by an oath to a band of conſpirators, while the oath of allegiance is overlooked!— Sir, had you ſaid, that it was neceſſary to take proper precautions for your ſecurity, that *wretches pretending to the power of life and death* might not aſſaſſinate you, nothing could be more natural; take your precautions while informing the public magiſtrate, but do not come and give us as an excuſe your fidelity to an oath, which in itſelf is nothing leſs than a perjury to the ſtate.

Notwithſtanding, however, the reproach juſtly merited by this adept, his teſtimony is not to be neglected, ſince he has ſent his name to the editors of the Eudemonia, a journal printed at Franckfort on the Mein, and highly deſerving of

" Divers principles," continues the author, " thrown " out in the preceding degrees might in ſome meaſure " point out the object the ſect had in view." Certainly nothing could be better grounded than ſuch a ſurmiſe ---Nature, ſo often united with God, repreſented active like God, following, with the ſame immenſity of power, the ſame wiſdom as God, the courſe which it had traced; a hundred ſuch expreſſions in the mouth of the Hierophant evidently indicated, that the God of Weiſhaupt was that of Spinoſa or Lucretius, no other than matter and the univerſe; in fine, the God of Atheiſm. Let the Sieur D'Alembert aſſert, that nothing can be more oppoſite to Atheiſm than Spinoſiſm;* or let Spinoſa ſay, that, ſo far from being an Atheiſt, he converts every thing into God; will ſuch an excuſe raiſe pity or indignation in the reader? To deny that there is any other God than the world, is evidently denying the only being that can juſtly be called God. It is laughing at men, to wiſh to make them believe, that the perſon is preſerved becauſe they do not dare deſtroy the name, at the very time that the name of God is only uſed as an agent for the annihilation of every idea of a Deity.

I think I have ſufficiently demonſtrated, that the firſt object of theſe grand myſteries of Illuminiſm, prepared with ſo much art and cunning, is no other than to plunge the adepts into a monſtrous Atheiſm, to perſuade all nations that religion is but an invention of ambitious impoſtors, and that to deliver nations from this deſpotiſm of impoſture, and recover the famous rights of man, Liberty and Equality, they muſt begin by annihilating every religion, every worſhip, every altar, and ceaſe to believe in a God.

Let us continue the declaration of *Biederman*, and the object of the laſt part of the myſteries (or the degree of the Man King) will be equally clear. The Man King, by the ſame adept.

encouragement for the vigour with which the editors combat the Illuminees. Their writings have frequently corroborated materials that I had received from Auſtria and Bavaria, which gives me great confidence in the reſearches I have made.

* Panegyric of Monteſquieu.

"The ſecond degree of the grand myſteries," he ſays, "called the *Man King*, teaches that every in-"habitant of the country or town, every father of a "family, is ſovereign, as men formerly were in the "times of the patriarchal life, to which mankind is "once more to be carried back; that, in conſequence, "all authority and all magiſtracy muſt be deſtroyed. "---I have read theſe two degrees, and have paſſed "through all thoſe of the Order."†

How well authenticated ſoever this teſtimony may be, ſtill one is loth to think that there could have exiſted men at once ſo abſurd and ſo wicked as to take ſuch exquiſite pains to educate their adepts merely to addreſs them in the end to the following purpoſe: "All that we have done for you hitherto was only to "prepare you to co-operate with us in the annihilation "of all Magiſtracy, all Governments, all Laws, and "all Civil Society; of every Republic and even De-"mocracy, as well as of every Ariſtocracy or Monar-"chy---It all tended to infuſe into you and make you "inſenſibly imbibe that which we plainly tell you at "preſent---All men are equal and free, this is their "impreſcriptible right; but it is not only under the "dominion of Kings that you are deprived of the ex-"erciſe of theſe rights. They are annulled wherever "man recognizes any other law than his own will. "We have frequently ſpoken of Deſpotiſm and of "Tyranny; but they are not confined to an Ariſto-"cracy or a Monarchy: Deſpotiſm and Tyranny as "eſſentially reſide in the Democratic ſovereignty of "the people, or in the legiſlative people, as in the "legiſlative King. What right has that people to "ſubject me and the minority to the decrees of its "majority? Are ſuch the rights of nature? Did the "ſovereign or legiſlative people exiſt any more than "Kings or Ariſtocratic Legiſlators at that period when "man enjoyed his natural Liberty and Equality?--- "Here then are our myſteries---All that we have ſaid

† Der zweyte, *Rex* genannt, lehrt daſs jeder Bauer, Bürger und haufvater ein *ſouverain* ſey, wie in dem patriarchaliſchen leben, auf welches die leute weider züruck-gebracht werden müſten, geweſen ſey; und daſs folglich alle obrigkeit wegfallen müſſe—Dieſe beyden gradeñ habe auch ich, der ich in dem orden alles durchgegangen bin, ſelbſt geleſen. *Ibid.*

" to you of Tyrants and Deſpots, was only deſigned in-
" ſenſibly to lead you to what we had to impart con-
" cerning the deſpotiſm and Tyranny of the people
" themſelves. Democratic governments are not more
" conſonant with nature than any others. If you aſk,
" How it will be poſſible for men aſſembled in towns
" to live in future without laws, magiſtrates, or con-
" ſtituted authorities,---the anſwer is clear, Deſert your
" towns and villages, and fire your houſes. Did men
" build houſes, villages, or towns in the days of the
" Patriarchs? They were all equal and free; the earth
" belonged to them all, each had an equal right, and
" lived where he choſe. Their country was the world,
" and they were not confined to England or Spain, to
" France or Germany; their country was the whole
" earth, and not a Monarchy or petty Republic in
" ſome corner of it. Be equal and free, and you will
" be coſmopolites or citizens of the world. Could you
" but appreciate Equality and Liberty as you ought,
" you would view with indifference Rome, Vienna, Pa-
" ris, London, or Conſtantinople in flames, or any of
" thoſe towns, boroughs, or villages which you call your
" country.---Friend and Brother, ſuch is the grand ſe-
" cret which we reſerved for our Myſteries ! ! !"

It is painful indeed to believe, that ſtupidity, pride, and wickedneſs, ſhould have thus combined to prepare adepts, who, attending Weiſhaupt's Myſteries, could miſtake them for the Oracles of true Wiſdom and tranſcendant Philoſophy. How may Jacobins and thoſe pretended patriots of Democracy bluſh, when they learn the real object of the Sect which directs their actions; when they learn that they have only been the tools of a Sect whoſe ultimate object is to overturn even their Democratic Conſtitutions !--But in attributing ſuch language to the Hierophant of the laſt Myſteries, what more have I ſaid than the Illuminizing Legiſlator has already declared! What other can be the meaning of his *Patriarchal* or of his *Nomade* or *roaming life*, of thoſe vagabond clans, or of man ſtill in the ſavage ſtate?* What Democracy even could conſiſt with the Patriarchal life or the vagabond clans? Where is the neceſſity for attending the laſt Myſteries, By the foregoing degrees.

* Original Writings, Vol. II. Let. 10, to Cato.

to learn from the Sect itself the extent of their conspiracies? We have seen Weishaupt curling that day as one of the most disastrous for mankind, when, uniting themselves in civil society, they instituted Laws and Governments, and first formed *nations and people*. We have seen him depreciate *nations* and the *national spirit* as the grand source of Egotism; call down vengeance on the *laws*, on the *rights* of nations as incompatible with the *laws and rights of nature*. What else can the Sect mean by saying, that *nations shall disappear from the face of the earth*, than the annihilation of all civil or national society? Why those blasphemies against *the love of one's country*, if not to persuade the adepts to acknowledge none?---Have we not heard the Hierophant teaching that true morality consisted *in the art of casting Princes and Governors aside and of governing one's self;* that the *real original sin* in mankind was their uniting under the laws of civil society; that their *redemption* could be accomplished only by the abolition of this civil state? And when his frantic hatred against all government exalts his imagination, does he not enthusiastically exclaim, *Let the laughers laugh, the scoffers scoff; still the day will come, when Princes and Nations shall disappear from the face of the earth;* a time *when each man shall recognize no other law but that of his reason?* Nor does he hesitate to say, that *this shall be the grand work of* SECRET SOCIETIES. They are to reinstate man in his rights of Equality and Liberty, in an independence of every law but that of his reason. Such he formally declares to be one of the grand mysteries of his Illuminism;* and can the reader quietly sit down and think that all these declarations of the author of Illuminism, who must be superior to his Mysteries, have not the absolute ruin of every law, government, and civil society in view? Has he not seen the Sect anticipating those objections which evidence might have suggested against systems still more wicked than stupid; forewarning the adepts, that independence once more restored among men, it was not to meet the same fate it formerly had, and was never to be lost again;---teaching that mankind, having acquired wisdom by its disasters, will resemble

* See the Degree of Epopt.

a man corrected of his errors by long experience, and who carefully avoids those faults which were the cause of his past misfortunes? Has not the reader heard him proclaim to his elect, that this independence once recovered, the empire of the laws and all civil society would cease; and will he still continue to disbelieve the existence of the most deliberate and most dangerous Conspiracy that ever was formed against society!

Should any of my readers be weak enough to be seduced by the imaginary sweets of a patriarchal life, so artfully promised by Weishaupt, let them receive the explanation of that life from these pretended Apostles of Nature.

At my outset I did not only declare, that the destruction of civil society was the object of their views; I did not confine myself to saying, that should Jacobinism triumph every Religion and every Government would be overthrown; but I added, *that to whatever rank in society you may belong, your riches and your fields, your houses and your cottages, even your very wives and children would be torn from you.** I also rejected *fanaticism and enthusiasm* in my own and my reader's name. I have said it, and, adopting the simplest construction, do not proofs of the most extensive plots croud upon us from the very lessons of the Sect? Can common sense, nay can the strongest prejudice, refuse to admit such powerful evidence?

Plots of the Sect against PROPERTY.

Let him who may wish to preserve his field, his house, or the smallest part of his property, under this patriarchal life, go back to the *lesser Mysteries*; there let him hear the Hierophant teaching the adept, that it would have been happy for man, "Had he known "how to preserve himself in the primitive state in "which nature had placed him!---But soon the un-"happy germ developed itself in his heart, and rest "and happiness disappeared. As families multiplied, "the necessary means of subsistence began to fail. *The "Nomade or roaming life ceased*; *Property began; Men "chose fixed habitations; Agriculture brought them to-"gether.*" What were in the eyes of the Sect the dreadful consequences of this deviation from the Nomade or Patriarchal life?---Why the Hierophant hast-

* Chap. I.

ens to tell us, *Liberty was ruined in its foundations, and Equality diſappeared.* This *Patriarchal or Nomade* life is then no other than that which preceded *property*, the building of *fixed habitations*, of houſes, cottages, or *the cultivation of your fields.* It was this beginning of property therefore, the building of habitations, the cultivation of lands, which ſtruck the firſt mortal blow at Equality and Liberty. Should any one wiſh to return to the *Patriarchal* or *Nomade* life with ſuch wretches as theſe apoſtles of Liberty and Equality, let him begin by renouncing his property; let him abandon his houſe and his field; let him, in uniſon with the Sect, declare, that the firſt blaſphemy which was uttered againſt *Equality and Liberty* was by the man who firſt ſaid *my* field, *my* houſe, *my* property.

It muſt be voluntary blindneſs, indeed, in the man who will not ſee the hatred conceived and the Conſpiracies entered into by the Sect againſt titles or pretenſions to, nay againſt the very exiſtence of property. It will acknowledge none, nor can it in any ſhape be compatible with their explanations of Equality and Liberty, or with that primitive ſtate of nature which no more entitles you or me to the poſſeſſion of this gold or ſilver, or that field, than it does a third perſon.

Here it is not ſimply the queſtion of eſtabliſhing the *Agrarian Laws*, where lands, riches, and other properties are to be equally diſtributed among all; it is not ſimply to aboliſh the diſtinction of *rich* and *poor;* no, every property is to be deſtroyed, that of the poor like that of the rich. The firſt man who was weary of the *Nomade*, roaming, vagabond, and ſavage life, built a cot and not a palace. The firſt who furrowed the earth was in queſt of bread and not of gold; but he nevertheleſs, according to the principles of the Sect, was the man who ſtruck the firſt deadly blow at Equality and Liberty. Poor or rich man then, according to the doctrine of the Sect, the field you have recovered from the waſte, and that you have cultivated, belongs to me equally as to you, or elſe to nobody; I, though idle and inactive, am entitled to the fruit of your labours; I have a right to ſhare thoſe fruits which you have raiſed on the land which I left uncultured. Does not *Equality* diſappear, whether it be a poor or rich man who ſhall pretend

to be entitled to or say this field is mine, I have that property? If the poor man has a title to his property, has not the rich man also one? Treasures and palaces are no more property than the cot or cottage. Here an Illuminee spies want, there abundance; Equality and Liberty are every where banished; Despotism or Slavery is universal. Nevertheless, Liberty and Equality in his eyes are the rights of nature, and he beholds them mortally wounded on the first appearance of property, when man became stationary. Poor or rich, you all imbrued your hands in this foul assassination of Equality and Liberty when you pretended to property; from that instant you are both involved in the curse pronounced in the mysteries; you are both objects of the Conspiracies of the Sect from the first instant that you dared assert your right to your habitations whether cots or palaces, to your properties, whether fields or domains. But these cannot be the whole of the secrets; they are only those of the lesser mysteries. Weishaupt has revealed them to his Epopts; he reserves the grander secrets for his *Mage* and *Man-King;* then let any man rich or poor harbour, if he can, a hope of seeing the Sect respect his property. Or rather let him behold the Sect at present pillaging the rich in favour of the poor. The last mysteries or ultimate conspiracy will take place; and then the poor man will learn, that if Illuminism begins by pillaging the rich, it is only to teach him that he is no better entitled to his property than the rich man was, and that the time is near when he will also be pillaged and fall a victim to the curse which has been pronounced against every proprietor.

The progress of this Sophism is worthy of remark. If we judge by its present growth, what a gigantic form will it assume for posterity! The Genevese Sophister of Liberty and Equality, anticipating the modern *Spartacus*, had already dogmatically asserted, "That the man who, having enclosed a piece of "ground, first took upon himself to say *this is mine*, "and found beings *simple enough to believe him*, was "the true founder of civil society." He then conti-"nues :---"What crimes, what wars, what murders, "what miseries, what horrors would that man have

" ſpared mankind, who, tearing down the fences or " filling up the ditches of this new encloſure, had cal- " led out to his equals, beware of hearkening to this " impoſtor, you are ruined if ever you forget that *the* " *fruits belong to all, though the land belongs to none.**" How many crimes and ſpoliations would Rouſſeau have ſpared the French Revolution, if, contemning ſo diſaſtrous a paradox, he had ſaid with more judgment and veracity, " The firſt man who encloſed a piece of land and took upon himſelf to ſay, *this belongs to nobody*, I will cultivate it, and from ſterile it ſhall become fertile; I will follow the courſe which nature ſhall point out to me, to raiſe ſuſtenance for me, my wife and children, and this *land will become my property*. The God of nature, who as yet has given it to nobody, offers and will give it to him who ſhall firſt cultivate it in reward for his labour.---The firſt man who held ſuch language, ſeconding the views of nature, and meeting with beings *wiſe* enough to imitate him, was *the true benefactor of mankind*. He taught his children and his equals, that they were not made to diſpute the wild fruits of the earth one with another, nor with the ſavage beaſts of the foreſt: no, he taught them, that there exiſted ſocial and domeſtic virtues far preferable to the roaming and often ferocious life of the *Nomades*. His poſterity was bleſſed, his generations were multiplied. If it was not in his power to avert all the evils, he at leaſt deſtroyed the firſt of them, that ſterility which ſtinted the very growth of life and drove the ſcanty population of the earth into the foreſts like wild beaſts, and too often aſſimilated them to the lion or the tiger, to whom they frequently fell a prey.

Had the Sophiſter of Geneva held this language, he would not have expoſed himſelf to the ignominy of being the precurſor of Weiſhaupt.---But human imbecility has laviſhed its praiſes on this paradox, and have decorated it with the name of Philoſophy! The Bavarian Sophiſter adopts the doctrine of Rouſſeau, and the delirium of pride has only refined on the phrenzy of wickedneſs. That which in the mouth of the maſter had been but a paradox in ſupport of the wildeſt

* Diſcourſe on the inequality of ſtations, Vol. II.

independence, becomes in the ſcholar (without diveſting itſelf of its folly) the blackeſt of conſpiracies.

It is now too late to ſay, that thoſe were the wild chimeras of the Sophiſters; at preſent we are compelled to ſay, ſuch are the plots contriving againſt all and each one's property, plots which have been awfully illuſtrated by the ſpoliation of the Church, of the Nobility, of the Merchants, and of all rich proprietors ---Let them be called chimeras if you are ſo determined; but remember, that they are the chimeras of Weiſhaupt, of the genius of conſpiring brigands, of a genius the moſt fertile in ſophiſms and artifice for the execution of thoſe plans ſuppoſed to be chimerical. What Jean Jaques teaches his Sophiſters, the modern Spartacus infuſes into his Illuminized legions, *The fruits belong to all, the land to none.* He farther ſtates in his dark receſſes, When property *began, Equality and Liberty diſappeared;* and it is in the name of this Equality and of this Liberty that he conſpires, that he invites his conſpirators to reſtore mankind to the patriarchal or wandering life.

Againſt paternal authority.

Let not the reader be impoſed upon by the term *patriarchal life.* The illuminizing Hierophant ſpeaks of Abraham and of the patriarchs, of the father *prieſt and king*, ſole *ſovereign* over his family. He is not to expect to ſee the father ſurrounded by his children, exerciſing the ſweeteſt of all dominions, and each child, docile to the dictates of nature, revering the orders and anticipating the will of a beloved father. No; this empire is as imaginary as his prieſthood. We have ſeen in the degree of *Mage*, that the illuminized patriarch can no more pretend to the acknowledgment of a God than can an Atheiſt. We muſt then begin by withdrawing from the patriarchal life that intereſting ſight of the father offering up to heaven the prayers of his children, ſacrificing in their name, and exerciſing in the midſt of them the functions of the prieſt of the living God. In the next degree of the myſteries all his dominion over his children is to diſappear, as his prieſthood has already done. Nor was I afraid to aſſert in the beginning of this work, *If Jacobiniſm triumps---your very children ſhall be torn from you.* I now repeat it; all this pretended ſovereignty of the

father is but a conſpiracy againſt the paternal auth ority. The proofs are extant in the codes of the ſect.

Here again is Weiſhaupt deprived of the glory of the invention. Rouſſeau and the Encyclopediſts had long ſince told us, that *the authority of the father ceaſed with the wants of the ſon;* this was one of their principles of rebellion. The man who invented his Illuminiſm only to covert it into the common ſewer of every anti-chriſtian and antiſocial error, could not leave your children in the dark as to theſe leſſons of independence, though under the ſanctuary of the paternal roof; nor with reſpect to the pretended right of governing themſelves, and of acknowledging no other law than that of their reaſon, as ſoon as they were ſtrong enough to diſobey, or no longer needed your aſſiſtance. Tell the illuminizing Hierophant, that your children belong to you; it will be uſeleſs, for he has already anſwered, "*The paternal authority ceaſes with* "*the wants of the children; the father would wrong his* "*children, ſhould he pretend to any authority over them* "*after that period.*" This is but a principle laid down in the leſſer myſteries. Follow up the conſequences, or rather leave it to the revolution to develop ſuch a principle. The reader will ſoon ſee to what this authority of the father is reduced. Scarcely can the child liſp the words Liberty and Equality, or that of Reaſon, when the commands of his parents become the moſt horrid deſpotiſm, oppreſſion, and tyranny.--- Nor is the patriarchal ſovereign to expect any more affection than obedience from his ſubjects or his children. In imparting the doctrines of Liberty and Equality, the Hierophant had taught them to blaſpheme the *love of one's family* even ſtill more than *the national love, or the love of one's country,* as being the more direct and immediate principle of the moſt diſaſtrous *Egotiſm.* Let the father then enquire by what bonds his children ſtill remain united to him, or how they are ſubjected to him, when, without fear, they may openly reſiſt his patriarchal power as ſoon as their feeble arms have acquired ſufficient ſtrength to gather the fruits which were to ſerve them as food. No, this helliſh ſect acknowledges no ties. All thoſe of nature, as well as thoſe of government or religion, were to be diſſolved in Weiſhaupt's laſt myſteries.

The child, like the ſavage tyger of the foreſt, was to abandon his parents when ſtrong enough to go alone in queſt of his prey. And this is what the ſect calls reſtoring man to his primitive ſtate of nature, to the patriarchal life, to thoſe days when filial piety compenſated for all the neceſſary laws of civil ſociety. Yes, it is by the moſt abandoned depravation of all morals, by the extinction of the pureſt and juſteſt ſentiments of nature, that theſe conſpirators conſummate their laſt myſteries. In the name of Liberty and Equality they abjure the love and authority of their country; in that name they curſe the authority and love of their own family.

As I proceed in revealing theſe plots, I know not whether the reader does not frequently aſk himſelf, What then can theſe men want? Have they not fortunes to preſerve in our ſtate of ſociety? Have they not children in their families? Can they be conſpiring againſt themſelves? or, are they ignorant that their conſpiracies will fall back upon themſelves?---Thoſe who can propoſe ſuch queſtions are little acquainted with the enthuſiaſm of error when inflated by the ſpirit of independence and pride, of impiety and jealouſy. They have not, like us, heard the cant of the heroes, demi-heroes, and *ſans-culottes* of the revolution---They will be equal and free; they will it above all things.---It muſt coſt them many ſacrifices, but they are ready to make them---They will loſe their fortunes in the purſuit, but you will not preſerve yours---He that ſerved will become the equal, nor will he recognize either God or man above him.---Have we not ſeen the prince of the fallen angels exclaiming in his pride,

——Here at leaſt
We ſhall be free;—
Here we may reign ſecure, and in my choice,
To reign is worth ambition, tho' in hell:
Better to reign in hell, than *ſerve* in heaven.

It is not to one of Weiſhaupt's adepts that the ties of nature are to be objects. He muſt be heedleſs of the duty he owes to his parents as of the affection due to his children, or the baleful conſequences of the myſteries cannot affect him. Can the reader have forgot-

ten the precept laid down for the *Inſinuators* or *Recruiters?---The principles; look always to the principles, never to the conſequences.* Or, in other words, ſtrenuouſly ſupport and inſiſt upon theſe great principles of Liberty and Equality; never be frightened or ſtopped by the conſequences, however diſaſtrous they may appear. Theſe wretches, blinded by their pride, do not know, then, that one ſingle conſequence proved to be falſe, contrary to nature, or hurtful to mankind, is a ſufficient demonſtration that both nature and truth hold the principle in deteſtation as the prime mover of theſe diſaſters. Theſe madmen, with all the confidence of an atheiſtical Condorcet, when once become the adepts of Weiſhaupt, will exclaim even in the very tribune of the National Aſſembly, *Periſh the univerſe, but may the principle remain!* They will not ſee, that this principle of Liberty and Equality, devaſtating human nature, cannot be a Liberty and Equality congenial to mankind. Theſe unhappy men fall victims, periſhing under the axe of theſe diſorganizing principles, and ſpend their laſt breath in crying, *Liberty and Equality* for ever. No; they are all ignorant of the power of error ſtimulated by pride, who could think of counteracting the plots of the ſect by the cries of nature, or even by the ſelf-intereſt of the illuminized adept.---They have not ſufficiently comprehended the artifice with which the Hierophant inſinuates, vivifies, and inflames the enthuſiaſtic zeal of his adepts.

The reader may reſt aſſured, that villany never ſlumbers; it watches inceſſantly the opportunity for the completion of its views. It will perſuade the imbecile adept, that all his wants are to diſappear on the eſtabliſhment of the reign of Liberty and Equality; that he will be as free from wants as the ſavage; that Nature ſhall provide for them; and this heedleſs adept thirſts after ſuch an Equality. If the adept ruffian be taught that *the fruits belong to all, though the land to none*, he will eaſily find means of obtaining his ſhare.

But am I really thinking of reconciling the adepts with their plots? What is it to them whether you ſee any agreement between them or not? Villany, we all know, is replete with contradictions; but is it the leſs wicked on that account, or are its crimes leſs real?

In vain would the reader object and say, What can these men want with their monstrous Equality, with their plots against our civil laws, our title to even the very name of property? Must we then, to please them, abandon our habitations; must we renounce all arts and sciences, and end with burning our cities, towns and villages, to follow them in herds like the savage and nomade clans? Are half the inhabitants of the globe to be slaughtered, the better to scatter these roaming herds? What can be the object of those arts and sciences, and particularly of those Minerval academies of Illuminism? Can it be for the propagation of science, or the involving mankind again in the disasters of barbarism, that all this parade of science is made? Can these Illuminees resemble the Goths, Huns, or Vandals? And is Europe once more threatened with an inundation of barbarians like those which formerly sallied from the North?---In answering such questions the reader may expect that I would put certain restrictions on the views of the sect! Nothing like a restriction or qualification. No; you must renounce all the arts, all the sciences; you must begin by firing your habitations, not only your palaces, but your cities, towns, and villages, in short all your fixed habitations, unless you stop the disorganizing career of the sect. Yes, wherever its legions shall be at liberty to act and accomplish the grand object of the sect, there you may expect to see those scenes of plunder, rapine, and devastation, which heretofore traced the awful progress of the Huns, Goths, or Vandals; and this inference is fairly drawn from the very code of the sect.

Has not the reader heard the Hierophant insinuating the designs of the sect upon the arts and sciences? Has he not taught the adept to answer, when asked what misfortunes reduced human nature to slavery, that it *was civil society, the state, governments, and sciences?* Has he not heard him exclaim, When shall the day come when, *the clod of useless sciences banished from the earth*, man shall recognize no other but the savage or nomade state, and which the sect styles patriarchal, primitive, natural? Has he not declared, that the happiness and glory of the sect would be at its zenith, when, beholding those happy days, it could say, *This is our work? (Wenn die beschleunigung dieser pe-*

riode, unſer werk iſt?)* Are we to be duped by the name of *Minerval Academies*, with which the ſect decorates its ſchools? Can we obſerve there any other ſtudy than that of applying the ſciences to the ſubverſion of ſcience, as well as to the total annihilation of all religion or ſociety, when we remark the anxiety with which the ſect puts the following queſtions to the adept on his coming out of theſe academies, wiſhing to know what progreſs he has made in its principles before he is admitted to the illuminized prieſthood:

"Do the *general* and *common* ſciences to which "men apply infuſe real light? Do they lead to true "happineſs? Are they not rather the offspring of va- "riegated wants, or of the anti-natural ſtate in which "men exiſt? Are they not the invention of crazy "brains laborioufly ſubtile?"† The reader has heard theſe queſtions, he has heard the ſect blaſpheme ſcience, and will he ſtill believe that Illuminiſm recognizes any other ſciences but thoſe of the man-ſavage equal and free, roaming in the foreſts? Have not the revolutionary devaſtations, the multitude of monuments fallen beneath the hatchet of the Jacobin brigand, already demonſtrated the frantic hatred of the modern Vandals? But the myſteries elucidate this enigma in a clearer manner.

Reader, give vent to your indignation. Aſk again, What can this Weiſhaupt be? What are theſe adepts of Illuminiſm? Treat them as barbarians, as Huns, or Oſtrogoths; but ſee him ſmiling at your contempt, and teaching his adepts to honour themſelves by imitating, and glory in the hope of hereafter ſurpaſſing, the diſaſtrous devaſtations of thoſe barbarians.——— Do you know in what light the illuminizing legiſlator views theſe northern clans ſallying from their foreſts and deſolating the moſt flouriſhing countries of Europe, firing its towns, beating down its empires, and ſtrewing the earth with ruins? He complacently beholds the precious remains of the patriarchal race, the true offspring of Nature; it is with their hatchets that

* See above, the Prince Illuminee.

† Befordern die gemeine wiſſenſchaften warhafte aufklärung, wahre menſchliche glückſeligkeit; oder ſind ſie vielmehr kinder der noth, der verfielfältigten bedürfniſſe, des wiedernatürlichen zuſtandes erfindungen ſpitzfindiger eitler köpfe?

he means to regenerate mankind, and ſhape them out to the views of the ſect. I did not note the leſſons of the Hierophant on this ſubject, when lecturing the future Epopt.——Here the account which Weiſhaupt gives of theſe clans, when he pretends to hiſtorify human nature, at that epoch marked in the annals of Europe as a ſcourge, and called the inundation of the barbarians. Here is his deſcription:

At that period, when all Europe had fallen a prey to corruption, "Nature, which had preſerved the true "race of men in its original vigour and purity, came "to the aſſiſtance of mankind. From diſtant, but "poor and ſterile countries, ſhe calls thoſe *ſavage na-* "*tions* and ſends them into the regions of luxury and "voluptuouſneſs to infuſe new life into the enervated "ſpecies of the ſouth; and with new laws and morals "to reſtore that vigour to human nature which flou- "riſhed until an ill-extinguiſhed germ of corruption "infected even that portion of mankind which origi- "nally arrived in ſo pure a ſtate," or thoſe barbarians the pretended regenerators of Europe ſent by Nature.

Such are the encomiums laviſhed by the ſect on the Goths and Vandals. You thought it would be offending this illuminized tribe to compare them to barbarians; whereas they glory in the compariſon. Hiſtory has deſcribed theſe northern clans as carrying every where fire and ſword, as ravaging countries, firing towns, deſtroying the monuments of the arts, depopulating empires; their courſe is to be traced by ruins and waſtes, and in their train appear ignorance and the iron age. But in the eyes of the adept this is not the exceptionable part of their conduct; on the contrary, it was by ſuch means that they were to regenerate mankind, and ſecond the grand object of nature. Theſe barbarians leave the regeneration in an imperfect ſtate; in time they adopt our uſages and manners; they are civilized; the plains riſe once more in fertile crops; ſociety is re-eſtabliſhed; ſcience returns; the arts flouriſh under the protection of the laws; towns are re-peopled; the *ſavage and primitive* race, confounded among the citizens, is ſubjected to the ſame laws, and governments acquire their priſtine luſtre.

Here, in the eyes of the adept, is the grand crime of theſe barbarians; the Hierophant, deploring their fall, exclaims, "Oh had there remained any ſages among "them happy enough to have preſerved themſelves "from the contagion, how would they ſigh after, and "ardently wiſh to return to the former abodes of their "anceſtors, there again to enjoy their former plea-"ſures on the banks of a rivulet, under the ſhade of a "tree laden with fruit, by the ſide of the object of "their affections! It was then that they conceived the "high value of Liberty, and the greatneſs of the fault "they had committed in placing too much power in "the hands of one man---It was then that the want of "Liberty made them ſenſible of their fall, and ſeek "means of ſoftening the rigour of Slavery;---but even "then their efforts were only aimed againſt the tyrant, "and not againſt tyranny."

It is thus that the inſidious and declaiming Sophiſter, but able Conſpirator, leads the adept through the labyrinth of his leſſer myſteries, not barely to imitate theſe barbarians, but to ſurpaſs their devouring rage, by conſtancy, perſeverance, and the perpetuation of their devaſtations. Thus are to be explained all thoſe queſtions on the danger of reconquering *Equality and Liberty* only to loſe them again. Hence thoſe exhortations "to unite and ſupport each other; to increaſe "their numbers; and to begin by becoming powerful "and terrible---You have already done it, for the mul-"titude ſides with you---The wicked, who fear you, "ſeek protection beneath your banners---Henceforward "your ſtrength will be ſufficient to bind the remainder "of mankind, ſubjugate them, and ſtifle vice in its "origin."*

Such will be the explanation of the revolutionary rage and madneſs which has levelled beneath its blows ſuch a multitude of majeſtic and invaluable monuments of the arts and ſciences---The cry of indignation riſing from every claſs ſuſpends for a moment the ſanguinary crimes of the Jacobin Vandal, and he even pretends to weep.---Wait, and the laſt myſteries ſhall be accompliſhed: wait, and you ſhall ſee the awful bodings of

* Nun ſeyd ihr ſtark genug den noch übrigen reſt die hände zu binden, ſie zu unterwerfen, und die boſheit eher in ihrem keime zu erſticken.

the Hierophant fulfilled, and with fire and ſword ſhall he annihilate your laws, your ſciences and arts, and eraſe your towns and habitations.

Here in particular is to be found the origin of that revolutionary ferocity, that thirſt of blood, thoſe inſatiable proſcriptions, thoſe inceſſant executions, and finally thoſe baniſhments more artfully cruel than the relentleſs guillotine. Yes, the time draws near when they ſhall *bind the hands, ſubjugate, and cruſh* in their origin, what the Sect calls the *wicked*, or, in other words, all who are proof againſt their vile efforts; the time for *ſubjugating* and *deſtroying* every citizen zealous in the cauſe of Religion, or wiſhing to ſupport the laws, civil ſociety, or property. Like Huns and Vandals, the Sect has begun its career; but it will carefully avoid terminating it like them; the devaſtations of its followers ſhall be perpetuated, and they will be Vandals to the laſt, until Religion, property, and the laws ſhall be irrecoverably loſt. Such atrocious plots are only the conſequences of the leſſer myſteries; but truſt the author of the Sect, the modern Spartacus, for the farther development of them. Has he not told you, that his laſt myſteries were but the conſequences, a clearer and more abſolute expoſition of the foregoing ſecrets of the Order? He informed you, that nations, together with their laws and ſocial inſtitutions, ſhall vaniſh, and that they ſhall diſappear before the all-powerful arm of his adepts, or his modern Vandals. What new ſecret then remains to be diſcovered, unleſs it be that no time ſhall blunt the ſword or ſlack the unrelenting fury of his proſelytes; that they ſhall perſevere until the end of time in their Vandaliſm, leſt Religion, ſociety, ſcience, arts, the love of their country, and reſpect for property, ſhould ſhoot forth again, and overſhadow the venemous growth of his Illuminized Liberty and Equality?

But Spartacus is not to be contented with theſe laſt ecrets of the Conſpiracy; his pride cannot endure that others ſhould uſurp the glory of the invention. Hitherto we have ſeen him play upon the credulity of his adepts, inflame their zeal, and acquire their reſpect by the pretended antiquity of his Order; and ſucceſſively attribute the honour of inſtituting his myſteries

to the children of the Patriarchs, the Sages, even to the God of Chriſtianity, and to the founders of the Maſonic Lodges. But now the time is come when the adept, initiated in the higher myſteries, is ſuppoſed to be ſufficiently enthuſiaſtic in his admiration of the Order for the chiefs no longer to fear *to diſcloſe the real hiſtory of Illuminiſm.** Here they inform him, that this ſecret ſociety, which ſo artfully led him from myſtery to myſtery, which has with ſuch perſevering induſtry rooted from his heart every principle of Religion, all falſe ideas of love of the country or affection for his family, all pretenſions to property, to the excluſive right to riches, or to the fruits of the earth; this ſociety, which took ſuch pains to demonſtrate the tyranny and deſpotiſm of all that he calls the laws of empires; this ſociety, which has declared him free, and teaches him that he has no ſovereign but himſelf, no rights to reſpect in others, but thoſe of perfect Equality, of abſolute Liberty, and of the moſt entire independence; this ſociety is not the offſpring of an ignorant and ſuperſtitious antiquity, it is that of modern philoſophy, in a word, it is of our own invention. The *true father of Illuminiſm is no other than* Spartacus Weishaupt.

We may alſo perceive by many of Weiſhaupt's letters, that this latter part of the ſecret, which attributed to him the whole honour of the invention, always remained a myſtery to the greater part of his *Mages* and *Men-Kings*. Thoſe alone who, under the title of Areopagites, formed the grand council of the Order, were to be made acquainted with the real chief and founder, except in certain caſes where an adept was judged worthy of ſo diſtinguiſhed a mark of confidence.† Whatever merit the adept might boaſt, Weiſhaupt knew no higher recompence than to tell them in the end, "This general overthrow of the Altar, of the Throne, and of all Society, is a conception of my own; to me and to me alone is due the whole glory."

I have revealed the diſaſtrous ſecrets of Illuminiſm; I have laid open the gradation and progreſſive degrees, the long chain of artifice, by which the Sect prepares

* Original Writings, Vol. II. Letter from Knigge to Zwack.
† Original Writings, Vol. I. Let. 25, to Cato.

its adepts for the laſt myſteries, to behold them ſtript of their veil without ſhuddering, and to embrace them with enthuſiaſtic ardour.---We muſt either commit the Code of the Sect to the flames, and deny the truth of its annals; even refuſe the evidence of the familiar correſpondence of *Spartacus* Weiſhaupt the founder, and of *Philo*-Knigge the principal compiler; we muſt diſpute all the agreements of its moſt arduous co-operators, or elſe muſt we wait, as the only poſſible demonſtration, the entire and fatal execution of theſe diſaſtrous plots, before we poſitively pronounce, that the ſole object of their infernal plans and of their frantic wiſhes is no other than the total overthrow of every Altar, of every Throne or Magiſtracy; the annihilation of all authority and of all civil or religious ſociety; the deſtruction of property whether in the hands of the rich or of the poor; and the very arts and ſciences which can only be cultivated in civil ſociety are to be baniſhed from the face of the earth. *Liberty and Equality*, together with the moſt abſolute independence, are to be the ſubſtitutes for all rights and all property: Our morals and ſocial intercourſe are to make place for the ſavage, vagabond, roaming life, which the Sect alternately decorates with the name of *Nomade* or of *Patriarchal*. The means to be employed in operating this change will be found in the artifice, deceit, illuſion and wickedneſs which the Sophiſters are maſters of, until the force of numbers ſhall have declared for the Sect; but when at length, powerful in numbers, the Sect ſhall have acquired ſtrength, it ſhall not only *bind hands*, *ſubjugate*, murder, ravage, and renew all the horrors and atrocities of the barbarians of the North, but alſo ſurpaſs thoſe Vandals in the arts of deſtruction, and without pity or diſtinction butcher all that part of mankind that ſhall dare to oppoſe the progreſs of the Sect, preſume to heave a ſigh over the ruins of religion, ſociety, or property, or attempt to raiſe them from their aſhes.---If I have not proved that ſuch are the wiſhes, the ſecret machinations of the Sect and of its flagitious principles, let me be informed what is to be underſtood by proof, or what is to be the operation of evidence on the human mind.---Were it poſſible that any of my readers ſtill conſoled themſelves with the idea that the

frantic extravagance of these plots surpassed their wickedness, let them remember that I have still something more to say.---I have still to investigate the laws and interior government of the Sect, laws adopted for the destruction of every other law or government, and that it might hereafter prove, that however monstrous the object of the plots of the Sect may be, it was far from being chimerical.

CHAP. XIII.

Tenth and laſt Part of the Code of the Illuminees.---Government of the Order.---General Idea of that Government, and of the Share which the Inferior Claſſes of Illuminiſm bear in it.

Of the ſeparate and collective Government of the Lodges.

IT is not enough for the founder of a Sect of Conſpirators to have fixed the preciſe object of his plots, the trials and degrees through which his adepts are to riſe inſenſibly to the acquiſition of his profoundeſt myſteries. His accomplices muſt form but one body animated by one ſpirit; its members muſt be moved by the ſame laws, under the inſpection and government of the ſame chiefs, and all muſt tend towards the ſame object. Such a genius as Weiſhaupt's could not be ſuſpected of having overlooked in his Code ſo important a mean of ſucceſs. From what I have already ſaid, the reader will have obſerved what connection and ſubordination ſubſiſted in the gradation of his myſteries; how all the adepts of a given town formed, notwithſtanding the inequality of their degrees, but one and the ſame academy of conſpirators, while each one laboured ſeparately at the overthrow of religion and the laws in the ſtate in which he lived. In this academy the *Candidate* and the *Novice* are under the direction of the *Inſinuator*, who introduces them into the *Minerval Lodges;* theſe Lodges are governed by the *Minor Illuminees*, who in their turn are inſpected by the *Major Illuminees*. Next to theſe preparatory degrees follow the intermediary or Maſonic degree, called the *Scotch Knight;* and his power extends on the one ſide over the *Major Illuminees*, and on the other over the Illuminized Maſons; or, in general, over all that part of the Order ſtiled in the Code the *lower part of the edifice*. After theſe we meet the *Epopts* and *Regents* or *Princes* of the leſſer myſteries, and laſtly, in the higher myſteries, the *Mage* and *Man-King*.

The aggregate of all theſe degrees forms a complete academy of Conſpirators, and impendent ruin threatens the country where ſuch a one exiſts. The

Magiſtrate and the Citizen may expect to ſee their property and their religion annihilated. The Sect recognizes no country but the univerſe, or rather acknowledges none; the very term *country* is a blaſphemy againſt the rights of man, againſt Equality and Liberty. What each member in his particular academy performs by himſelf is performed throughout all of them by the Sect in general, and the combined efforts of the whole are regularly directed towards the concerted plan of devaſtation. The Miners have received their inſtructions, that each may bore his ſubterraneous galleries, and lodge the chamber of his mines in ſuch a manner that partial exploſions may forward the views of the Sect, without endamaging the grand chamber, which ſhall involve the whole world in the premeditated exploſion of univerſal deſtruction. To produce this effect, general laws and mutual communications, common chiefs and directors are requiſite. Each Conſpirator, wherever his field of action may lie, muſt be certain that he acts in concert with his Brethren, that he will not be croſſed in his plans, but on the contrary meet every where with ſupport and correſponding agents.

Weiſhaupt was aware, that the farther the ſphere of diſorganization was to extend the more perfect ſhould be the organization of his power. The more eager he was to call down univerſal anarchy, and make it take place of all laws, the more did he wiſh to eſtabliſh ſubordination, and concentrate the forces of the Order, the better to direct its motions. To accompliſh this, the oath of implicit obedience to Superiors was not enough. It was not ſufficient for the adept to have blindly ſubmitted his life and fortune to the deſpotic power of unknown chiefs, ſhould they ever ſuſpect him of treachery or rebellion. The Superiors themſelves were to be bound by laws and principles common to all, that they might proceed in all points by a regular and uniform impulſe.

Weiſhaupt meditates on the laws of his Government.

It coſt Weiſhaupt much meditation before he could perfect his plan of government as he wiſhed. Five years after the eſtabliſhment of the Sect, he writes "*This machine of ours muſt be ſo perfectly ſimple that "a child could direct it;*" and later he writes, "allow

" me time to digeſt my ſpeculations, that I may pro-
" perly marſhal our forces."*

So pre-occupied was Weiſhaupt with his ſpeculations on the government of the Sect, that all his letters written to his principal adepts are replete with his maxims and political councils. One muſt have heard or read them one's ſelf to credit the deep-laid villany of his means and his infernal policy. Here is an example:

In the ſame letter which I have juſt quoted of the 15 Aſphandar 1151 he gives two rules to be inſerted among the inſtructions of the Areopagites---The one, to be on the reſerve with Candidates *from among the claſs of the rich*, becauſe that ſort of men, *proud, ignorant, averſe to labour, and impatient of ſubordination*, only ſeek admiſſion to our myſteries in order to make them an object of ridicule and mockery; the other, not to take the ſmalleſt pains to prove, that Illuminiſm is in the ſole poſſeſſion of the true Maſonry, *becauſe the beſt poſſible demonſtration is to give none*. Let Weiſhaupt himſelf explain a third law, which is to make a part of his political collection.

" *That we may be uncontrouled in our diſcourſe, let*
" *our pupils remark, that the Superiors enjoy a great*
" *latitude in that reſpect; that we ſometimes ſpeak in*
" *one way, ſometimes in another;* that we often queſ-
" tion with great aſſurance only to ſound the opinions
" of our pupils, and to give them an opportunity of
" ſhowing it by their anſwers. This ſubterfuge re-
" pairs many errors. Let us always ſay, that the end
" will diſcover which of our obſervations conveys our
" true ſentiments.---Thus we may ſpeak ſometimes in
" one way, at others in a quite different one, that we
" may never be embarraſſed, and that our real ſenti-
" ments may always be impenetrable to our inferiors.
" Let this be alſo inſerted in the inſtructions, *etiam hoc*
" *inſeratur inſtructioni*. It would ſtill have a better
" effect, if you gave in charge to our *Major Illumi-*
" *nees* to vary their converſation with their inferiors,
" for the above reaſons, *ex rationibus ſupra dictis*."

* Letters to Cato, 15th March 1781, and 16th February 1782.

Theſe inſertions of Latin are from Weiſhaupt, who frequently makes uſe of that language in his letters. It is immediately after having given theſe principles of government to the Areopagites, the chief ſuperiors of his Illuminiſm, that Weiſhaupt adds, " I entreat that " the maxims which are ſo often to be found in my " letters may not be loſt. Collect them for the uſe of " our Areopagites, as they are not always preſent to " my mind. With time they might form an excel- " lent *political* degree. Philo has long ſince been em- " ployed about it. Communicate alſo your private " inſtructions to each other, which may in time grow " into an uniform code. Read them attentively, that " they may become familiar to you. Though I know " them well and practiſe them *(und auch darnach han- " dle)* they would take me too much time to digeſt " them ſyſtematically. Theſe maxims once engraved " in your mind, you will enter better into my plans, " and you will proceed more conformably to my mode " of operation."*

Let the reader alſo profit of theſe inſtructions. They muſt bear evidence in my behalf while revealing all the monſtrous artifices of the remaining part of the illuminized code. From theſe long meditated combinations, ſprang forth that chain of laws which was to direct each Illuminee in all his proceedings.

General ſubordination and gradation of the ſuperiors.

We firſt remark in this government, as a means of ſubordination, a general diviſion of command, as well as of locality. Each department has a particular lodge for its adepts; each Minerval lodge has a ſuperior from among the preparatory claſs, under the inſpection of the intermediary claſs. In the ſecond place, we find the diviſion into diſtricts which contain ſeveral lodges, all which as well as the Prefect are under the direction of the ſuperior of the diſtrict whom the Order calls *Dean*. He is alſo ſubjected to the *Provincial*, who has the inſpection and command over all the lodges and deanries of the province. Next in rank comes the *National Superior*, who has full powers over all within his nation, Provincials, Deans, lodges, *&c. &c.* Then comes the ſupreme council of the

* Letter to Cato, 15th March, 1781.

Order, or the *Areopagites*, preſided by the real *General* of Illuminiſm.

The ſame hierarchy is preſerved in their communications. The ſimple Illuminee correſponds with his immediate ſuperior, the latter with his Dean, and thus gradually aſcending to the National Superiors. Theſe latter are in direct correſpondence with the Areopagites; and they alone are acquainted with their reſidence. In this council there is always a member whoſe particular office is to receive and anſwer their letters, and to tranſmit orders, which gradually deſcend to the perſon or perſons who are the objects of them. The Areopagites alone are entruſted with the name and reſidence of the General, excepting in caſes which I have already noticed, where particular confidence or remarkable ſervices have gained for an adept the ſignal honour of knowing and approaching the modern Spartacus. Correſpondence of the ſuperiors and inferiors.

It is eaſy to perceive, from the very regulations of the firſt degrees, how voluminous this correſpondence muſt be. Each brother, in the firſt place, as the *natural ſcrutator* of his co-adepts and of the profane, is bound to tranſmit at leaſt one letter each month, with a ſtatement of all the obſervations he has made, whether favourable or detrimental to the Order. He is alſo to give an account of the progreſs which himſelf and his brethren have made; of the orders he has received, and of their execution; and he is each month to inform his higher ſuperiors whether he is pleaſed with the conduct of his immediate ſuperior. Each brother Inſinuator is to report the progreſs of his candidates, and the proſpect he has of adding to their number. Next, to ſwell the volume, come all the portraits of the adepts, the extracts of tablets or daily obſervations made on the friends or enemies of the Order: alſo the minutes of initiations, the characters and lives of the initiated, the returns made by the lodges, thoſe by the ſuperiors, and an infinity of other articles which the Illuminee is bound to make known to his chiefs.----All this occurs without noticing the numberleſs orders and inſtructions which are perpetually tranſmitting to the inferiors. Its object.

Its gradation.

Beſides the ſecret language already explained, and of which the grand object was to render this correſpondence unintelligible to the profane, the ſect had ſecret means of tranſmitting their letters, leſt they might be intercepted. The Order ſtyles theſe letters relative to their Illuminiſm *Quibus Licet's* (or to thoſe who have a right.) The origin of this appellation is the direction of theſe letters which conſiſts of the two words *Quibus Licet* or ſimply the initials Q. L. When, therefore, we find in the Original Writings, that ſuch an adept has been fined in ſuch a month for having neglected his Q. L. it muſt be underſtood that he let ſuch a month paſs without writing to his ſuperiors.*

When the letter contains ſecrets or complaints which the adept chooſes to keep from the knowledge of his immediate ſuperior, he adds to the direction *Soli* or *Primo (to him alone, to the firſt:)* this letter will then be opened by the *Provincial*, the *National Superior*, or will reach the *Areopagites*, or *General*, according to the rank of the perſon from whom it comes.

Powers of each degree reſpecting this correſpondence.

Next to theſe general means of graduated correſpondence, come the meetings proper to each degree, and their reſpective powers. We have already ſeen, that thoſe of the Minerval academy are regularly held twice a month. The Minor Illuminees, who are the magiſtrates of this degree, and the Major Illuminee, or the Scotch Knight, who preſides in them, have no direct ſhare in the government, farther than to inſpect the ſtudies and watch over the conduct of the young Minervals, and report to the lodges of the Major Illuminees. It is in that degree that the authority begins to extend beyond the limits of the aſſembly. It is to the Major Illuminees that all the tablettes or inſtructions relative to the brethren of Minerva are ſent. Here theſe ſtatements are digeſted, and receive additions and notes, before they are forwarded to the aſſembly of the next ſuperior degree. Here are judged and determined the promotions of the Novices, Minervals, and Minor Illuminees; and alſo all differences and conteſts which may ariſe in the inferior degrees, unleſs the importance of the debate be ſuch as to re-

* Vol. II. Let. 2, from Spartacus to Cato.

quire the interference of a higher tribunal. They are the guardians of the firſt tablets and reverſal letters of the brethren. As to what knowledge a Major Illuminee may have acquired either relative to other ſecret ſocieties, or to employments or dignities which might be obtained for adepts, he is bound to report it to his lodge, which will note it, and inform the aſſembly of the Directing Illuminees or Scotch Knights.*

When treating of the intermediary degree of Scotch Knight, I gave an account of their particular functions, and eſpecially their charge of ſuperintending the Maſonic lodges. The part they act in the general government of the Order, chiefly conſiſts in hearing all the *Quibus Licets* of the preparatory claſſes read in their chapters, even thoſe of the Novices which had already been opened by the officers of the Minerval ſchool; the latter having only the power of deciding proviſionally on theſe letters.

The authority which the Scotch Knights exerciſe over this correſpondence ſeems to give ſtill more propriety to their denomination of intermediary degree. Their *Quibus Licets* are directly ſent to the provincial lodge, which is compoſed entirely of adepts initiated in the myſteries of the Order. But the Knights read all letters coming from the preparatory claſs which have not the diſtinction of *Primo* or *Soli*. They claſſify and make extracts from all the *Quibus Licets* of leſſer importance coming from the inferior degrees, and ſend the general extract to the Provincial. To theſe extracts they ſubjoin a circumſtantial account of every thing that is going forward in the lodges of the preparatory claſs, to which they tranſmit all the orders coming from the adepts initiated in the myſteries, even from thoſe of the higheſt degrees with the very names of which they are unacquainted, and thus conſtitute a link between the two extremities.†

Both the intermediary and preparatory claſſes, however, form but the lower part of the edifice. The Prefects of the Chapters of the Scotch Knights are rather tools than ſuperiors; they receive their impulſe

* Degree of Major Illuminee, Inſtruction 4th.

† See this degree, Inſtruction the 2d, No. 2.

from the higher myſteries. It is there that the grand polity of the Order is to be ſought for in the inſtructions laid down for the Epopt and the Regent, and theſe are the inſtructions which beginning with thoſe of the Epopt, demand our utmoſt attention.

CHAP. XIV.

Of the Government and Political Inſtructions for the Epopts.

ENLIGHTEN *nations;* that is to ſay, efface from the minds of the people what *we* call religious and political prejudices; make yourſelf maſter of the public opinion; and, this empire once eſtabliſhed, all the conſtitutions which govern the world will diſappear.——Such are the grand means, ſuch the hopes, on which Weiſhaupt has been obſerved in his myſteries to have grounded his hopes of ſucceſs. We have ſeen even the ſciences involved in the vortex of his conſpiracies. They were to be ſwept into the common maſs of ruin with religion, laws, Princes, nations, our towns and ſtationary habitations. Vandaliſm and the era of barbariſm were to be revived, and ſcience was to be reduced to that of the *nomade* and *ſavage* clans *equal and free*. This gigantic maſs of deſtruction could be the operation but of a general corruption and perverſion of the public opinion, which is itſelf dependent on ſcience, or at leaſt upon the reputation of wiſdom and knowledge which he poſſeſſes who pretends to inſtruct us. To prepare the attack, therefore, it was neceſſary to make the ſciences ſerve under the banners of the Sect in the cauſe of their own annihilation, and through their means captivate the public opinion in favour of the Sect. Its errors once triumphant, and every thing dear and ſacred to man *vandalized* and overthrown; ſciences would of themſelves ſhrink back and vaniſh from before the man ſavage and free. Such were the fruits of Weiſhaupt's meditations, ſuch the ſpirit which dictated the laws given to his Epopts. This degree was to extend the conqueſts of the Sect over public opinion by ſcience, or, in other words, to diſpenſe its anti-religious and anti-ſocial doctrines under the bewitching name of ſcience. He entirely devoted his degree of Epopts to the ſciences, and may be ſaid to have foreſtalled them all, that he might uſurp and dictate to the public

Object of theſe inſtructions.

opinion; or, rather, tainted them all, to make them subservient to his views; well assured that they would not survive the contagion. In his Minerval degree, it was the minds of the young adepts that he wished to pervert; but in his degree of Epopt, his means and views expand, and, under the same mask, he aims at nothing less than the perversion of the whole universe. He formed it into a secret academy, whose hidden ramifications, widely spreading throughout the globe, were, by means of the disastrous laws he had combined, at one blow to annihilate all society and the empire of science.

The plan may appear inconceivable, and above the reach of the most disorganizing genius; but let the reader remember how clearly it has been proved in the mysteries, that Weishaupt and his followers were firmly resolved to bring back the human race to the days of the Huns and Vandals, and, by means of this Vandalism, to all the ignorance of the *nomade* and *savage clans;* and to reduce the standard of science to that of the Liberty and Equality of *Sans-culotism*. Let the reader now condescend to follow me in the exposition of the lessons which the Sect has appropriated to the instruction of its Epopts, and the organization of their academy.

The academy of the Epopts.

"The illuminized Priests, or Epopts, are presided over by a Dean chosen by themselves. They are to be known to the inferior degrees only under the appellation of Epopt---their meetings are called *Synods*. All the Epopts within the circle of the same district compose a Synod; but each district shall contain no more than nine Epopts, exclusive of the Dean and Prefect of the Chapter. The higher superiors may attend these Synods."

"Of the nine Epopts, seven preside over the sciences distributed under as many heads in the following order:

"I. *Physics*.---Under this head are comprehended "Dioptrics, Catoptrics, Hydraulics and Hydrostatics; "Electricity, Magnetism, Attraction, *&c.*"

"II. *Medicine*---comprising Anatomy, Chirurgery, "Chymistry, *&c.*"

"III. *Mathematics*.---Algebra; Architecture, civil

" and military; Navigation, Mechanics, Aſtronomy, " *&c.*"

" IV. *Natural Hiſtory.*---Agriculture, Gardening, " Economics, the Knowledge of Inſects and Animals " including Man, Mineralogy, Metallurgy, Geology, " and the ſcience of the earthly phenomena."

" V. *Politics*---which embrace the ſtudy of Man, " a branch in which the Major Illuminees furniſh the " materials; Geography, Hiſtory, Biography, Anti- " quity, Diplomatics; the political hiſtory of Orders, " their deſign, their progreſs, and their mutual diſ- " ſentions." This laſt article ſeems to have the divers Orders of Maſonry in view. A *nota bene* is added in the original, with a particular injunction *to attend to this article*, which the diſſentions of the Illuminees and Freemaſons had probably rendered of great importance to the Sect.

" VI. *The Arts.*---Mechanics, Painting, Sculpture, " Engraving, Muſic, Dancing, Eloquence, Poetry, " Rhetoric, all the branches of Literature; the " Trades."

" VII. *The Occult Sciences.*---The ſtudy of the Ori- " ental tongues, and others little known, the ſecret " methods of writing, the art of decyphering; the " art of raiſing the ſeals of the letters of others, and " that of preſerving their own from ſimilar practices; " *Petcſh aſten zu erbrechen, und fur das erbrechen zu* " *bewahren.* The ſtudy of ancient and modern hie- " roglyphics; and, once more, of ſecret ſocieties, " Maſonic ſyſtems, *&c. &c.*"

Should the reader feel his indignation rouſed by the art of raiſing the ſeals and violating the ſecrecy of letters, and at ſeeing an adept named in each diſtrict to preſide over this ſtrange ſcience, let him not forget that I am but the tranſlator and tranſcriber of the code of the ſect.*

The two remaining Epopts, who in the ſynod are named to preſide over any particular ſcience, are made ſecretaries to the Dean, and ſerve him as coadjutors. Theſe functions once diſtributed, the Epopts are to

* Inſtructions for this degree, Nos. 1, 2, 3, 4, 11.

renounce all other buſineſs political or domeſtic, and every care but that of perfecting themſelves in the branch of ſcience which they are to ſuperintend, and of ſecretly forwarding the brethren of the inferior degrees in the ſciences to which they had devoted themſelves.

The grand object of this inſtitution is to inſpire the pupils with the greateſt confidence in the Order, from an idea that it will furniſh them with all the means and lights neceſſary for the proſecution of the ſtudy they have adopted. The Inſinuators have held out the promiſe to them, and the Order has engaged to fulfil it. This idea of a ſcientific ſociety, and of which they have the honour of being members, is to encourage in them a docility and veneration for their chiefs naturally due to men whoſe precepts appear to be emanations of light and of the moſt tranſcendent wiſdom. The artifice in ſome ſort anſwers to the promiſe.

Every Novice, on being admitted into the Minerval ſchools, was to begin by declaring to what art or ſcience he meant to devote himſelf, unleſs indeed his pocket was to be aſſeſſed for the tax which his genius could not pay. This declaration is tranſmitted from the inferior lodges to the Provincial, who forwards it to the Dean; by whom notice of it is given to the Epopt who preſides over that particular branch of ſcience; and he inſcribes his name on the liſt of thoſe pupils whoſe labours fall under his inſpection. In future, and by the ſame conveyance, all the eſſays, diſcourſes, treatiſes, *&c.* which the Sect requires of the young Minerval are tranſmitted to the ſame Epopt. The firſt advantage accruing to the Order from this law is the pointing out to the inſpecting Epopt thoſe whom the code calls the *beſt heads of the Order*.

Should any doubts ariſe in the minds of the pupils, any difficulties to vanquiſh, or any queſtions to propoſe; they have been taught that the Order is the fountain of ſcience, that they have but to apply to their ſuperiors, and light will inſtantaneouſly ſhine upon them. They are ignorant as to who theſe ſuperiors may be; but that will not hinder their doubts and queſtions from reaching the preſiding Epopt: and he

has divers means of ſolving them, and of never being taken unawares.

In the firſt place the Epopt muſt have prepared himſelf for certain queſtions, which he either has or ought to have foreſeen. Many of them will have been already ſolved by his predeceſſors, by his brother Epopts of other diſtricts or even nations. The Order is exceedingly careful in collecting all theſe anſwers, and putting them into ſuch hands as may employ them according to the views of the ſect. Each Epopt is particularly enjoined to ſtudy thoſe which relate to his branch; he is even to make an alphabetical entry of them on his tablets, that he may always have them at hand whenever he wiſhes to turn to them. If, notwithſtanding all theſe precautions, the Epopt ſhould find himſelf unprepared or unable to ſolve the difficulty propoſed, he will apply to the Dean, who will ſend the required ſolution or have recourſe to the Provincial. But, leſt the Superiors ſhould find their occupations too often interrupted by ſuch applications, it is expreſsly enjoined to the Epopt not to have recourſe to them but in caſes of abſolute neceſſity, and not to make the acquiſitions of their Superiors an encouragement to their own negligence.---It may ſo happen, that the Provincial is not able to give the required ſolution; he will then propoſe it to all the Epopts of his province. If that does not ſucceed, application is made to the National Inſpector, and from him it is referred to the Areopagites and General. On ſuch occaſions all the learned men of the Order are conſulted. Before this laſt appeal, it is ordained in the ſtatutes, that the Epopt may propoſe the queſtions to the profane; but in ſo doing he is on no account to diſcover that the *ſect* has recourſe to, or ſtood in need of their information, nor what uſe it makes of it. This is particularly enjoined to the preſiding Epopt in the following terms:---"As often as your own knowledge and that of your pupils ſhall not ſuffice, you may aſk the advice of learned ſtrangers, *and* *turn their knowledge to the advantage of our Order*, *but without letting them perceive it:*" *(ohne daſs ſie es bemerken.)* This precaution is the more to be inſiſted on, as one of the grand objects of the Epopt

must be, "to attain such perfection in science, that "Illuminism shall never be beholden to the profane; "but that the latter, on the contrary, shall perpetually "stand in need of the lights of the Order."*

That the Epopt may not recur too frequently to the superiors, or to the profane, an artifice has been invented by which he may profit of all the acquisitions of the pupils of his district, while he makes them believe that the whole flows from the unknown superiors. This artifice consists in proposing such questions as he is not perfectly master of, to the different lodges, and then studying and combining the various answers that he receives. All the Epopts of the province do as much in their several districts. Each one selects those parts which he has judged worthy of notice in the productions of the lodges; these he inspects, and lays them before the provincial and annual assembly. There other Epopts are employed in compiling from these selections, and in preparing the required solutions of the proposed questions, or in commenting on such passages as may elucidate others that may hereafter rise. The same plan is followed in all the provinces, and the reports of the provinces will form a new collection to be digested under the inspection of the National Chief, or even of the Areopagites. This will be a new treasure for the secret library of the Epopts, and furnish them with new means of maintaining in the minds of their pupils the high idea they have conceived of the knowledge of their Superiors.† It will also furnish materials for the formation of a systematic Code or complete course of study for the use of the Sect.‡

Here we cannot but remark how much arts and sciences would be benefited and promoted by the labours of a society which, actuated by quite other views, and despising that affectation of secrecy, should employ the same means and be animated with a similar zeal in the discussion of useful truths. But the united efforts of the Epopts are concentrated in their pursuit of science, only to debase it, by directing all its powers towards the overthrow of Religion and Governments, the triumph of their disorganizing systems, and

* Instructions for this degree, No. 2, 5, 6, 9.

† Nos. 5 and 12. ‡ No. 15.

always under the ſtale pretext of ſubjecting mankind to Nature alone.*

Should the reader be curious to know to what uſes the Epopt turns all the ſcience which he is ſuppoſed to acquire daily, let him obſerve the queſtions which this preſiding Illuminee either ſolves himſelf, or propoſes for the ſolution of the adepts. Let his judgment on the queſtions and on their tendency, be guided by the expreſſions of the Code:

"The Epopt," ſays the Code, "muſt keep a liſt "of a very great number of important queſtions pro- "per for inveſtigation, and which he may eventually "propoſe to the young adepts.----In the branch of "practical Philoſophy, for example, he will propoſe "for inveſtigation the queſtion, how far the principle "is true, *that all means are allowable, when employed "for a laudable end?* How far this maxim is to be "limited to keep the proper medium between Jeſuiti- "cal abuſe, and the ſcrupuloſity of prejudice?---Queſ- "tions of this nature ſhall be ſent to the Dean, who "ſhall tranſmit them to the Minerval ſchools for the "inveſtigation of the young adepts, and their diſſerta- "tions will ſwarm with a multitude of ideas, *new*, "*bold, and uſeful*, which will greatly enrich our *Ma-* "*gazine.*"†

We deſpiſe this infamous aſperſion on the Jeſuits. Let thoſe paſs ſentence on them who have learned to judge them by their conduct and by their real doctrines, and not by calumnious aſſertions, or ſatires which, in ſpite of all the powers of genius and irony, have been juſtly condemned by various tribunals as replete with falſehood and miſrepreſentation.‡ Let thoſe who have been educated by the Jeſuits pronounce on theſe atrocious imputations of the Illuminees. I do not think myſelf bound to follow the example of the celebrated Hoffman, Profeſſor at the Univerſity of Vienna, one of the moſt formidable adverſaries of the

* Das der Order die bisherigen ſyſteme entbehren, und eigene, auf die natur allein gegründete ſyſteme ſeinen anhänger vorlegen könne.

† Ibid. No. 7.

‡ See Art. PASCAL in the Hiſtorical Dictionary of Flexier Dureval, laſt Edition.

Illuminizing Sect, by inserting a long justification of that persecuted Order.* But it is impossible not to observe, that the legislator of Illuminism has not the most distant idea of modifying or limiting this famous principle, *the end sanctifies the means;* his object is evidently to give rise to ideas, *new*, *bold*, and *useful* to the Sect; or, in other words, to dispose the young adepts hereafter to decide as he has already done, that *nothing is criminal*, not even robbery or theft, provided *it be useful* to the views and forward the grand object of Illuminism. He wishes by means of these questions to acquire an early insight into the minds of the adepts and to distinguish those who will hereafter be the most worthy of his higher mysteries, by the greater or smaller disposition they show to stifle the cries of conscience and remorse in the perpetration of the crimes necessary for the future success of his plots. This is the sum total of the science to be carefully inculcated by the Epopts in the branch of *practical* Philosophy.

With respect to Religion, it is not even admitted among the sciences to be studied by the Epopts; the Code has, however, furnished them with a means of traducing and blaspheming it.---That the Epopt may never be at a loss for questions of this nature to solve or propose, he will have them noted on a register in alphabetical order. "For example, says the Code, "at the letter C in the register of secret sciences and "hieroglyphics the word Cross is to be found, and "under it is the following note---For the antiquity of "this hieroglyphic, consult such a work, printed such "a year, such a page, or else such a manuscript, sig- "nature M."† Is it necessary to be endowed with any extraordinary share of perspicacity to see that the whole object of these pretended *secret sciences*, or hieroglyphics, is merely to teach the young pupils to view the Cross in no other light than as an ancient hieroglyphic erected by ignorance and superstition into a symbol of the redemption of mankind? The illuminized explanation of this glorious symbol will, doubtless, long remain buried in the Occult Sciences

* Vide Hoch wichtige erinnerungen—Von Leopold-alois—Hoffman. Sect. V. Page 279 to 307.

† Ibid. No. 15.

of the Order. Meanwhile we may defy them to point out in the hiſtory of mankind any nation whatever revering the croſs as the ſymbol of ſalvation anterior to the grand epoch when the Son of Man died on the croſs to conſummate the triumph of Chriſtianity.

The Epopts have alſo their hiſtorians and annaliſts, and their duties are laid down in the Code.---The following rules may be remarked.---Each province of Illuminiſm muſt have its hiſtorian, in imitation of the ancient annaliſts and chronologiſts. He is to keep a journal, in which, beſides facts of public notoriety, he will particularly collect, and even give *the preference to, anecdotes of ſecret hiſtory*.---He will endeavour to redeem from oblivion all men of merit, however deep they may have ſunk into obſcurity---He will make them known to the Provincial, who will inform the Brethren of their ſituation---Each Provincial will have a calendar of his own, in which (inſtead of ſaints) for each day of the year ſhall be inſcribed the name of ſome man as an object of veneration or execration, according as he has merited or demerited of the Sect.

My name may, perhaps, be inſcribed under the black letter ; but I anticipate the glory and conſolation of ſeeing it by the ſide of that of Zimmerman and of Hoffman, who, like myſelf, are entitled to the ſable wreath twined by Illuminiſm for its moſt ſtrenuous opponents. But how different is that to which the Code declares that all the Brethren *may aſpire!*---- Probably, to be ſeated beſide a Brother *Mirabeau* or a *Marat*.

The ſame laws ordain, that the Chronologiſt ſhall inform the Minerval Lodges of all memorable facts.--- He will not fail to inſert all mean and odious actions, nor to paint them in their proper colours. He will not paſs unnoticed *thoſe of men occupying the firſt dignities, or enjoying the higheſt conſideration*.*

Next to the laws of the hiſtorian follow thoſe for the Epopt who ſuperintends that branch of ſcience relating to politics, and particularly to the knowledge of mankind. The reader has already ſeen what ſtreſs the Order lays upon this ſcience, and how much they make it depend on the ſpirit of obſervation

* Ibid. No. 18.

---Let no Brother pretend to the dignity of Epopt, nor to the honour of preſiding over any branch of ſcience, until he has anſwered the three following queſtions---What is the ſpirit of obſervation?---How is this ſpirit to be acquired, and what conſtitutes a good obſerver?---What method is to be followed, in order to make juſt and exact obſervations?---When an Epopt has ſufficiently diſtinguiſhed himſelf by his anſwers on theſe heads, to be judged worthy of being choſen the chief of the obſervers or ſcrutators, he is entruſted with all thoſe notes which the reader has ſeen the Sect ſo carefully collecting on the character, the paſſions, the talents, and hiſtory of the Brethren. When theſe notes contain the portrait or life of any adept more than commonly intereſting, he will make him (without naming him) the object of various queſtions to be propoſed to the Minerval Schools. He will aſk, for example, What are the ideas which a man, with ſuch and ſuch paſſions or diſpoſitions, will adopt or reject?---How on ſuch data can ſuch and ſuch inclinations be encouraged or weakened?---What adept could be employed with moſt advantage in ſuch a buſineſs?---What muſt ſuch a man's ideas be on Religion and Governments?---Can he be looked upon as being ſuperior to all prejudices, and ready to ſacrifice his own perſonal intereſt to that of Truth?---Should he be deficient in confidence and attachment, what means ſhould be employed to invigorate them, and what ſort of man would be the fitteſt for ſuch an undertaking?---Finally, *what employment in the ſtate, or in the Order, would he fill to the greateſt advantage, or in which would he be the moſt uſeful?*"

The Scrutator in chief digeſts theſe anſwers into a proper ſtatement, which he ſends to the Dean. The Provincial receives it from the Dean, and is thus enabled to form his judgment, whether that particular adept *be a moral, diſintereſted, beneficent man, and free from all prejudice; whether he can be uſeful to the Order, and in what way he can be beſt employed.*---From the reſult of ſuch obſervations, the ſcrutinizing Epopt will carefully ſelect rules and general maxims on the knowledge of mankind. He will make a compilation of them, and tranſmit them to the Superiors.*

* Ibid. No. 18.

" By means," says the Code, " of these and such like observations, the Order will be enabled to make discoveries of every kind, to form new systems, and to give on all subjects irrefragable proofs of its labours and its immense fund of science; and the public will give it credit for being in possession of all human knowledge."*

Lest any of the profane should partake of this honour, or that any one of the members should not direct these sciences towards the object of Illuminism, precautions are taken in the Code to assure the exclusive advantage of these labours to the Sect. " Particular parts of these sciences and discoveries may be " printed by permission of the Superiors; but the law " adds, not only these books shall not be communicated to any of the profane, but as they will never " be printed elsewhere than at the presses of the Sect, " they will only be entrusted to the Brethren according " to the rank they hold in the Order."†

" That our worthy co-operators may not be divested " of the glory of their labours, every new principle " laid down, machine invented, or discovery made, " shall for ever bear the name of its inventor, that his " memory may be revered by future ages."‡

" On the same grounds it is strictly enjoined, that no " member shall ever communicate to the profane any " discovery that he may have made in the Order--- " No book treating of these discoveries shall be printed " without the permission of the Superiors; and hence " arises the general regulation, that no Brother shall " publish any of his productions without leave of the " Provincial. He also is to decide whether the work " is of a nature to be printed by the secret presses of " the Order, and what particular Brethren may be allowed the perusal of it---Should it be necessary to dismiss any of the Brethren from the Order, the local Superior is to receive notice that he may have the necessary time to withdraw from him not only the " manuscripts, but even the printed works of the " Order."§

* Ibid. No. 20. † Ibid. No. 17.
‡ Ibid. No. 23. § Ibid. No. 24.

The Illuminizing Legiſlator, in juſtification of all theſe precautions, alleges, in the firſt place, the undeniable right veſted in the Order to all the labours of its Brethren; then the lure of ſecrecy, which ſtimulates curioſity and the thirſt of ſcience; finally, the advantage accruing to the ſciences themſelves, by being preſerved among men who only impart them to others ſo prepared as to render them of the greateſt poſſible utility. Beſides, ſays he, every man has it in his power to make himſelf an Illuminee if he pleaſes, and to partake of their ſcience; and who better able to render them uſeful to mankind, or to preſerve them, than we are? After this juſtification, which the reader may appreciate, he returns to his Epopt, and tells them, that it is incumbent on them to direct and turn all the ſciences towards the views of Illuminiſm. "The wants "of every country are to be maturely conſidered, as "well as thoſe of your diſtrict; let them be the objects "of deliberation in your Synods; and aſk inſtructions "of your Superiors." Then the Legiſlator makes a ſudden tranſition, and expands his views far beyond his Lodges. The reader will ſcarcely ſuſpect whither they tend. Let him read, and learn the grand object of the Epopts, what conqueſts they are to make for the Order, and whither they are to extend the ſyſtems of Illuminiſm. "You will," abruptly exclaims the legiſlator, "inceſſantly form new plans, and try every means, "in your reſpective provinces, to ſeize upon the public "education, the eccleſiaſtical government, the chairs "of literature, and the pulpit."*---This is one of the grand objects of the Sect, and we ſhall ſee the Code treating of it again in another part.

To enhance the merits of his plans, and to inſinuate his adepts into the eccleſiaſtical ſeminaries, and even into the pulpit, under the ſhadow of his pretended ſcience, "the Epopt muſt find means of *acquiring* the re-"putation of a man of tranſcendent learning; where-"ever he appears, whether walking or ſtopping, ſit-"ting or ſtanding, let *rays of light* encircle his head, "which ſhall enlighten all who approach him. Let "every one think himſelf happy in hearing the pure

* Müſſen ſtets neue plane entworfen und eingeführt werden: Wie man die hände in erziehungſweſen, geiſtliche regierung, lehr, und predigt-ſtühle in der provinz bekomme. *Ibid. No.* 28.

" truth from his lips. Let him on all occaſions, com-
" bat prejudice; *but with precaution*, and according
" to the rules laid down, *with dexterity and with all*
" *the reſpect due to the perſons he is addreſſing.*"* Who could believe that theſe were leſſons given to a modern Vandal by his diſorganizing legiſlator, whoſe heart thirſts after the *happy* period when that *encircling light* of his Epopts ſhall have *Vandalized* the whole univerſe, and nations ſhall have diſappeared from off the face of the earth?

But the Epopt has yet to aim at another conqueſt, that of the empire over the literary world. " In the
" literary world certain writings generally take the
" lead for a time, according to the faſhion, and inſpire
" feeble minds with admiration. At one time the en-
" thuſiaſtic productions of religion, at another the ſen-
" timental novels of wit, or perhaps philoſophical re-
" veries, paſtorals, romances on chivalry, epic poems,
" or odes will inundate the republic of letters. The
" Epopt will turn all his ſkill towards bringing into
" faſhion the principles of our Order, the ſole tenden-
" cy of which is the happineſs of mankind." Or, in other words, thoſe baleful principles which, under the pretence of rendering human nature more happy and united in one family, aim at nothing leſs than deſtroying every Religion, every title to *property*, every town, every fixed reſidence, and every nation.

" Our principles muſt be made faſhionable, that the
" young writers may diffuſe them among the people,
" and ſerve the Order without intending it."†

" In order to raiſe the public ſpirit, he muſt with the greateſt ardour preach up *the general intereſt of humanity, and inculcate the utmoſt indifference for all aſſociations or ſecret unions which are only formed among the ſubjects of one particular nation.*‡ Here the impious legiſlator blaſphemouſly cites for an example Chriſt, and his pretended indifference for his family. Becauſe Chriſt died for the redemption of *all* mankind, becauſe his affection for the moſt holy of mothers

* Ibid. No. 2.

† Damit junge ſchriftſteller dergleichen unter das volk aufbreiten, und uns, ohne daſs ſie es wiſſen, dienen.

‡ Ibid. No. 3.

never made him lose sight of that great work, is that a ground on which the illuminizing Epopt shall persuade his simple auditory that to love all mankind is to dissolve the bonds of nations?

As a farther rule for acquiring this literary empire, "He will take care that the writings of the members "of the Order shall be cried up, and that the trumpet "of fame shall be sounded in their honour. He will "also find means of hindering the reviewers from "casting any suspicions on the writers of the sect."†

With respect to the *Literati*, and *writers who*, without belonging to the Order, *show principles coinciding with ours*, should they be what we call GOOD, "*class "them among those who are to be enrolled. Let the "Dean have a list of those men, and from time to time "he will hand it about among the brethren.*"‡

Let us now take a cursory view of these laws, and of their gradual tendency to infect the whole literary world. In its Minerval academies the sect begins by forming its pupils; and the care with which its disorganizing principles are instilled into the young adept has already been displayed. Lest any of these principles should swerve from the grand object, the Epopts oversee all the schools of the same district; these latter have their provincial assemblies, where every thing is prepared, combined, and foreseen. At this assembly the Epopt attends, bringing with him *his notes* and observations on his particular district, and on those means which may there contribute to the advancement or disparagement of the illuminizing principles and science. The minutes of these assemblies are sent to the National Inspector, who overlooks the whole, and sees that the original spirit is every where preserved; and the Areopagites hold the same line of conduct with respect to all nations, that he does within his particular one. Hence then the Minerval academies, the Epopts, the Provincials, the National Inspectors, in a word, the disorganizing whole, form but one and the same invisible academy, spreading its subterraneous ramifications, every where infusing the same principles, actuated by the same spirit, and subjected to the same laws: and these laws, this science, are but the

† Ibid. No. 4. ‡ Ibid. No. 5.

machinations and the forebodings of universal impiety and disorganization.

But the union and universality of this conspiring academy is not sufficient for the Sect; it extends its views to the public schools and to the pulpit. The man of letters, the transcendent genius, all are to bend beneath its laws, and fashion is to second its plots. From the child that spells, to the Doctor enveloped in mazy science, all are to be subjected to Illuminism; and science itself, so instrumental to the progress of the Sect, shall sink beneath the effort of bringing forth that Vandalism which is to annihilate the altar and the throne, all laws, individual property, and national society.

Let the reader compare the mysteries of the Sect with the code of its Epopts, and pronounce if such be not the real tendency of this Empire of Science. Horror impresses the mind, and indignation rises at such a sight.---But the monstrous legislator who has compiled them pretends that they are entitled to the admiration of the young adepts; and it is his Epopts who are to inspire them with this admiration. "You "must," says he, "infuse so great a respect for the "sublimity and sanctity of our Order, that a promise "made by the adepts on the honour of Illuminism "shall be more binding than the most sacred oath."* At length the Atheist has found an equivalent for the name of God. He seeks bonds to bind his followers, and he has broken those of conscience; he appeals to honour, and perverts it into a bond of villany. "*He* (says Weishaupt) *who shall dare violate the oath* "*he shall have sworn on the honour of my Society, shall* "*be declared infamous. I care not what his rank may* "*be, his infamy shall be proclaimed throughout the whole* "*Order, and it shall be so without remission or hope of* "*pardon.* My intention is, that the Members should "be informed of this, that they should deliberately "reflect on the sacredness of this oath in *my* Order, I "mean that the consequences of it should be clearly "and warmly represented to them.†"

The Epopts charged with this mission are of a degree too much revered in the Order to compromise

* Ibid. No. 29. † Original Writings, Vol. II. Let. 8, to Cato.

their dignity. They attend, at pleaſure, the meetings of the inferior degrees, but they are never to occupy any office in them, excepting that of Prefect of the Scotch Knights. Their preſence might overawe and intimidate the young adepts, and thus be detrimental to the obſervations they are ordered to make; for (ſo far from conſtraint,) the Epopt is to endeavour to ſtudy them in their moſt unguarded moments. He is therefore never to intermix with them but as their equal. There is a particular law forbidding him to diſcloſe the degree, or the claſs to which he belongs, or even his coſtume.† Thus, hiding his ſuperiority, and ſeated on the ſame benches beſide the young adepts, he exerciſes his functions of Scrutator more freely among them in their mutual intercourſe, and he judges better of the talents of each. His leſſons, coming from an equal, will ſink deeper into their minds; and, without betraying his authority, he will the better obſerve their progreſs and their failings---Should any of theſe pupils have ſhown a zeal and fidelity beyond all doubt, he may take them into his confidence; he will point them out to the Dean, who may call them about his perſon, and make them his *Acolites*. The Dean may even throw a great part of the weight of his correſpondence on them, and carry them to the Synod of the Epopts, until they ſhall have ſhown themſelves worthy of being initiated to all the myſteries reſerved for this claſs.‡

Thus ends that part of the Code which is to be communicated to the Epopts. The following Chapters will delineate the laws and inſtructions which are to guide their conduct when admitted to the degree of *Regent* or *Prince of Illuminiſm*.

† Ibid. No. 31. ‡ Ibid. No. 32.

CHAP. XV.

Inſtructions for the Regent or Prince Illuminee, on the Government of the Order.

First part of theſe Inſtructions.

THE prominent feature of all the inſtructions given by the Illuminizing Legiſlator to his Epopts is the conſecration of their degree to the perverſion of the public opinion, and to the attainment of the empire of ſciences, that he may direct them all to the ſupport of his diſorganizing Liberty and Equality and to univerſal anarchy. This miſſion of perverſion requires an aſſiduity to which not many men are equal; but adepts may be found, who, unable to diſtinguiſh themſelves in ſuch miſſions, may yet be endowed with a ſufficient zeal and with the neceſſary talents for the ſuperintendence and direction of the Brethren. There are others again whoſe diſaſtrous ſucceſſes are to be recompenſed by the higher employments in the Order; and it is from theſe two claſſes of Epopts that the Order ſelects its Regents. It is alſo for their inſtruction that the Legiſlator deſcends into all the gubernatory minutiae of his Illuminiſm.---His inſtructions are compriſed under four different heads. I. General Syſtem of Government for the Order.---II. Inſtructions for the degree of Regent.---III. Inſtructions for the Prefects or Local Superiors.---IV. Inſtructions for the Provincial.*

I have, it is true, been obliged to anticipate many parts of this Code when unfolding the artifices of the lower degrees; but as a confirmation of what has already been expoſed, in order to bring the different objects within one point of view, and to ſhow the dangers of his diſaſtrous combinations, let us attend to the Legiſlator when treating of the whole collectively. What particularly endeared this degree of Regent to Weiſhaupt was, that part of his inſtruction which takes a general view, and which lays open the progreſſive plan to be obſerved in the government of the Brethren. The reader peruſing the inſtructions in the

* Laſt Works of Philo and Spartacus, degree of Regent.

ſame order in which Weiſhaupt has written them will more eaſily conceive the cauſe of his predilection.

Inſtruction A. Plan of the General Government of the Order.

" I. The moſt high and excellent Superiors of the illuſtrious Order of *true Freemaſonry* do not immediately attend to the minutiae of the edifice.---They muſt not, however, on that account be conſidered as contributing leſs to our happineſs, by their counſels, their leſſons, their plans, and the many and powerful reſources with which they furniſh us.

" II. Theſe excellent and moſt gracious Superiors have eſtabliſhed a claſs of Maſons to whom they have entruſted the whole plan of our Order. This claſs is that of the *Regents* . . . . .

" III. In this plan our Regents hold the firſt dignities. Until admitted to this degree, no perſon can hold the office of *Prefect* or of *Local Superior*.

" IV. Every country has its national Superior, who holds an immediate correſpondence with our *Fathers*, at the head of whom is a general who holds the helm of the Order.

" V. Under the *National* and his *Aſſiſtants* are the *Provincials*, who each govern their Circle or their Province.

" VI. Every Provincial is ſurrounded by his Counſellors.

" VII. Each Provincial alſo commands a certain number of Prefects, who may in like manner have their coadjutors in their diſtricts. All theſe, as well as the *Dean*, belong to the claſs of Regents.

" VIII. All theſe offices are for life, excepting in caſes of depoſition or ejectment.

" IX. The Provincial is to be choſen by the *Regents* of his province and the *National Superiors*, and approved by the *National*.---[I do not underſtand how the Code diſtinguiſhes between the ſeveral *National Superiors* and the *National* in chief; unleſs it be, that it denotes in this place as *Superiors* thoſe which are called a little higher up *Aſſiſtants (Gehulfen)* of this chief.]

" X. The whole ſucceſs of Illuminiſm depending on the *Regents*, it is but juſt that their domeſtic wants ſhould be provided for. They ſhall therefore be the firſt ſupplied from out of the funds of the Order.

" XI. The Regents of each Province form a particular body immediately under the Provincial, whom they are to obey . . . . .

" XII. The offices of Illuminiſm not being conſidered in the light of dignities, nor of *places of honour*, but as mere *employments* freely accepted, the Regents muſt be always ready to labour for the good of the Order, each according to his ſituation and to his talents. Age is never to be ſet forth as a title. It may often happen, that the youngeſt is choſen Provincial, and the eldeſt only a Local Superior or Counſellor, ſhould the one live in the center, while the other only inhabits the extremity of the Province; or, ſhould the former, on account of his natural activity or his ſtation in life, be more fitted for the place of Superior than the latter, though far more eloquent.---In many caſes, for example, a Regent is not to think it beneath his dignity to offer himſelf to diſcharge any of the leſſer offices in the *Minerval churches* (lodges) in which he may be uſeful."

" XIII. That the Provincial may not be over-burdened with too extenſive a correſpondence, all the *Quibus Licets* and all the letters of the Regents, ſhall paſs through the hands of the Prefect, unleſs the Provincial gives Orders to the contrary."

" XIV. But the Prefect ſhall not open the letters of the *Regents*. Thoſe he muſt tranſmit to the Provincial, who will forward them to their proper deſtination."

" XV. The Provincial has the power of convoking the whole of his Regents, or merely thoſe whom he may think proper, conſidering the exigencies of the province. He who cannot attend according to his ſummons muſt give the proper notice at leaſt four weeks prior to the meeting. Beſides, he is always to be ready to give in an account of what he has done for the Order until that period, and ſhow his willingneſs to fulfil the intentions of his Provincial and of his

high ſuperiors. The convocation of Regents muſt take place at leaſt once a year."

" XVI. The following inſtruction (B) will point out more particularly to the Regents thoſe objects to which they muſt chiefly attend."

" XVII. It has been already obſerved, that great attention is to be paid to the gradually procuring of funds for the Order. This may be accompliſhed by attending to the following rules:

" Each province is to be entruſted with the expenditure of its own monies, and only remit ſmall contributions to the ſuperiors for the expences of poſtage. Each lodge alſo is to enjoy the *full propriety* of its funds *(eigenthumlich)*---when *for any great enterprize* the aſſembly of the Regents levy contributions on the funds of the different lodges, they ſhall be conſidered but as loans, and ſhall be made good to the lodges with full intereſt."

Has the illuminizing legiſlator then forgotten, that it was PROPERTY which gave the firſt *deadly blow* to *Equality and Liberty?* Certainly not; but more than ONE *great enterprize* will be neceſſary to prepare the LAST, which is to *annihilate all property* whatſoever; meanwhile the Order is glad to enjoy its own, and to make the inferior lodges believe that they are not to be pillaged of any thing that belongs to them.

" The Provincial has no fund allotted to him, but he has an exact return of all thoſe of his province."

" The general *receipts* will conſiſt---1°. In the contributions paid on the receptions of Maſons *(freymaurer-receptions-gelder)*---2°. In the overplus of the monthly contributions----3°. In voluntary ſubſcriptions----4°. In fines---5°. In legacies and donations---6°. In our commerce and traffic *(handel und gewerbe.)*"

" The *expences* are---1°. The expences of the meetings, poſtage, decorations, and ſome few journies---2°. Penſions to the poor brethren who have no other means of ſubſiſtence---3°. Sums paid for the *promotion of the grand object of the Order*---4°. Sums paid for the encouraging of talents---5°. The expences of experiments and trials---6°. For widows and children---7°. For foundations.

Thus terminates the firſt part of the inſtructions for the Regent. After the reading of this, which takes

place on the day of his inauguration, his attention is called to the following:

Inſtruction B *for the whole degree of Regent.*

The reader has ſeen (*ut ſupra*, art. xvi.) the Regent forewarned to pay a particular attention to this ſecond part of the inſtructions. Let the reader alſo profit of the hint. He will ſee that many of the *arcana* of the ſect ſtill remain to be revealed. 2d Part of the inſtructions.

"I. The object of the Order being to render man more happy, virtue more attractive, and vice leſs powerful, it is neceſſary that our brethren, the *teachers and governors of mankind*, ſhould publicly aſſume an unimpeachable character. A Regent of Illuminiſm therefore will be the moſt perfect of men. He will be prudent, provident, ingenious, irreproachable, and of manners ſo urbane that his company ſhall be courted with avidity. He is to acquire the reputation of being enlightened, benevolent, honeſt, diſintereſted, and full of ardour for great and extraordinary enterpriſes, all contributing to the general good."

It would be uſeleſs to recall to the mind of my reader what is to be underſtood, in the language of Illuminiſm, by virtue, vice, or public good. He will therefore on reflection be the leſs ſurpriſed at peruſing the following inſtructions framed for theſe *virtuous teachers and governors* of mankind.

"II. The Regents are to ſtudy the means of ruling and governing without betraying any ſuch intention.* Under the maſk of humility, but of a real and candid humility, grounded on the perſuaſion of their own weakneſs, and on the conviction that their *whole ſtrength reſts on our union*, they muſt exerciſe an abſolute and boundleſs dominion,† and muſt direct every thing towards the attainment of the views of the Order."

"Let them avoid a pedantic reſerve, at once diſguſting and ridiculous in the eyes of the ſage. Let them give the example of a reſpectful ſubmiſſion to

* Die Regenten ſollen die kunſt ſtudiren zu herſchen, ohne das anſehen davon zu haben.

† Sollen ſie unumſchränkt regieren.

the Superiors. Should they be poſſeſſed of the advantages of birth, it will be an additional reaſon for ſhowing their obedience to a Superior born in a lower ſtation of life---Let their conduct vary according to the perſons with whom they have to deal. Let the Regent be the confidant of one, the father of another, the ſcholar of a third; very ſeldom a ſevere and inexorable Superior, and even on ſuch occaſions let him ſhow with how much unwillingneſs he exerciſes ſuch ſeverity. He will ſay, for example, that he ſincerely wiſhes the Order had given ſo diſagreeable a commiſſion to ſome other perſon; and that he is weary of acting the part of ſchoolmaſter with a man who ſhould long ſince have known how to conduct himſelf.

"III. The grand object of our *ſacred legion ſpread throughout the univerſe* being the triumph of virtue and of wiſdom, every Regent muſt endeavour to eſtabliſh *a certain equality* among men.---Let him take the part of thoſe who are too much debaſed, and humble the proud. Let him never ſuffer the fool to lord it too much over the man of wit, the wicked over the good, the ignorant over the learned, nor the weak over the ſtrong, though the latter ſhould in reality be in the wrong.*

"IV. The means of acquiring an aſcendancy over men are incalculable. Who could enumerate them all?... They muſt vary with the diſpoſition of the times. At one period it is a taſte for the marvellous and extraordinary that is to be wrought upon. At another the lure of ſecret ſocieties is to be held out. "*For this reaſon it is very proper to make your inferiors believe, without telling them the real ſtate of the caſe, that all other ſecret ſocieties, particularly that of Freemaſonry, are ſecretly directed by us. Or elſe, and it* IS REALLY THE FACT IN SOME STATES, THAT POTENT MONARCHS ARE GOVERNED BY OUR ORDER. *When any thing remarkable or important comes to paſs, hint that it originated with our Order.---Should any perſon by his merit acquire a great reputation, let it be generally underſtood that he is one of us.*"

How ſmoothly flows this combination of artifice

* Er ſoll nicht leiden daſs der dümmere über den klügern—der ſchwächere über den ſtärkern, auch wenn dieſer unrecht haben ſollte, zu ſehr den meiſter ſpiele.

from the pen of the Illuminizing Legiſlator! But I hope that my reader will not expect to find a method in my tranſlation, where the Legiſlator has diſdained method. It is eaſy to perceive, that to heap artifice upon artifice is much more his object, than to give a ſtudied connection to principles with which he ſuppoſes his adepts to be ſufficiently impreſſed. Or may it not be ſaid, that this diſorder is the effect of ſtudied art? But let us proceed and trace the ſteps of Weiſhaupt.

" With no other object than to give your orders the appearance of coming from a myſterious hand, you may, for example, put a letter under the plate of an adept when dining at an inn, though it might have been a much leſs trouble to forward it to him at his own lodgings---You may attend large and commercial owns during the time of fairs in different characters, as *a Merchant, an Officer, an Abbe*. Every where you will perſonate an extraordinary man having important buſineſs on your hands.---But all this muſt be done with a great deal of art and caution, leſt you ſhould have the appearance of an adventurer. It is to be well underſtood, that theſe characters are not to be aſſumed in towns where you are likely to be diſcovered either by the Police or the ſtanders-by.----At other times, you may write your orders with a chemical preparation of ink which diſappears after a certain time.

" V. A Regent is as much as poſſible to hide from his inferiors all his weakneſſes, even his ill-health, or diſguſts; at any rate he is never to complain.

" VI. Here he repeats the inſtruction on the art of flattering and gaining over women to their cauſe, already tranſcribed, page 25.

" VII. You muſt alſo gain over to the Order the COMMON PEOPLE. The great plan for ſucceeding in this is to *influence the Schools*. You may alſo attempt it by liberalities, or by great ſhow and ſplendour; at other times by making yourſelf popular, and even tolerating, with an *air of patience, prejudices which may hereafter be gradually eradicated*.

" VIII. When you have ſucceeded any where in making yourſelf maſter of the public authority and government, you will pretend not to have the leaſt power, for fear of awakening the attention of thoſe

who may oppoſe us. But, on the contrary, when you find it impoſſible to ſucceed, you will aſſume the character of a perſon who has every thing at his command. That will make us both feared and ſought after, and of courſe will ſtrengthen our party.

" IX. All the ill ſucceſs or diſguſts which may befall the Order are to be concealed with the utmoſt caution from the inferiors.

" X. It is the duty of the Regents to ſupply the wants of the Brethren, *and to procure the beſt employments for them*, after having given the proper intimation to the Superior.

" XI. The Regents ſhall be particularly cautious and diſcreet in their diſcourſe;---but ſhall carefully avoid any thing denoting the leaſt perplexity of mind---There are even ſome occaſions whereon an extenſive genius is to be affected; on others, they may pretend that their friendſhip has made them ſay a word too much; by theſe means the ſecrecy of the inferior is put to the teſt. They may alſo ſpread certain reports among our people, which may prepare them to receive ideas which the Order wiſhes to infuſe into their minds. On all doubtful occaſions, the Regent will conſult his Superiors by means of a *Quibus Licet*."

" XII. Whatever rank or ſtation a Regent may hold in the Order, he will ſeldom anſwer the queſtions of the inferiors verbally, but generally in writing, that he may have time to reflect or even conſult on the anſwers he ſhould give."

" XIII. The Regents will unceaſingly attend to every thing relating to the grand intereſts of the Order, to the *operations of commerce*, or ſuch things as may in any way contribute to augment the *power* of the Order. They will tranſmit all plans of that nature to the Provincial. Should it be a caſe requiring expedition, he will give him advice of it by ſome other channel than the *Quibus Licets*, which the Provincial has not the power of opening."

" XIV. They will follow the ſame line of conduct with reſpect to every thing that tends to influence the Order in general; and find means of putting its united forces in motion at one and the ſame time."

" XV. When an author ſets forth principles true in themſelves, *but which do not as yet ſuit our general plan*

of education for the world; or principles the publication of which is premature; every effort muſt be made to gain over the author; but ſhould all our attempts fail, and we ſhould be unable to entice him into the Order, let him be diſcredited by every poſſible means."

"XVI. *If a Regent ſhould conceive hopes of ſucceeding in ſuppreſſing any religious houſes*, and of applying their revenues to our object, for example, *to the eſtabliſhment of proper* COUNTRY SCHOOLS; he may depend on it, that ſuch a project would be particularly grateful to the Superiors."

"XVII. The Regents will alſo turn their attention towards a ſolid plan for eſtabliſhing a fund to ſupport the widows of the brethren."

"XVIII. *One of our moſt important objects muſt be, to hinder the ſervile veneration of the people for Princes from being carried too far.* All ſuch abject flattery tends only to make thoſe men worſe who are already for the moſt part of very common and weak underſtandings. You will ſhow an example of the proper conduct to be held in this reſpect. Shun all familiarity with them; behave to them politely, *but without conſtraint, that they may honour and fear you.* Write and ſpeak of them as you would of other men, that they may be made to recollect that they are but men like other people, and that their authority is a thing purely conventional."*

"XIX. When there happens to be a man of merit among our adepts but little known by or entirely unknown to the public, no pains are to be ſpared to acquire celebrity for him. *Let our diſguiſed brethren* every where ſound the trumpet of his praiſes, and force envy and party ſpirit to be ſilent."

"XX. The eſſay of our principles and of our ſchools is moſt eaſily and moſt ſucceſsfully made in ſmall ſtates. The inhabitants of capitals and commercial towns are too corrupt, too much a prey to their paſſions, and think themſelves too much enlightened, to ſubmit to our leſſons."

"XXI. It is uſeful to ſend viſitors from time to time, or to give a Regent that is travelling the commiſſion to viſit the meetings, to aſk for the minutes, and to call

* Eine unſerer vornehmſten ſorgen muſs auch ſeyn, unter das volke ſclaväche fürſten verehrung nicht zu hoch ſteigen zu laſſen, &c. &c.

on the brethren in order to examine their papers or journals, and receive their complaints.---Theſe Plenipotentiaries, preſenting themſelves in the name of the high Superiors, may correct many faults, and boldly ſuppreſs abuſes which the Prefects had not the courage to reform, though ready to enforce the commands of the viſitor.

"XXII. If our Order cannot eſtabliſh itſelf in any particular place with all the forms and regular progreſs of our degrees, *ſome other form muſt be aſſumed. Always have the object in view; that is the eſſential point. No matter what the cloak may be, provided you ſucceed; a cloak is however always neceſſary, for in ſecrecy our ſtrength principally lies.*"

"XXIII. For this reaſon we ſhould always conceal ourſelves under the name of ſome other aſſociation. The *inferior lodges* of FREEMASONRY *are the moſt convenient cloaks* for our grand object, *(das ſchickliche kleid fur unſere hohere zwecke)* becauſe the world is already familiarized with the idea that nothing of importance, or worthy of their attention can ſpring from Maſonry.--- The name of a literary ſociety is alſo a proper maſk for our firſt claſſes. Under ſuch a maſk, ſhould our aſſemblies be diſcovered, we may confidently aſſert, that the reaſon of our holding ſecret aſſemblies was partly to give a greater intereſt and charm to our purſuits; partly to keep off the crowd, and not to expoſe ourſelves to the bantering and jealouſy of others; in ſhort to hide the weakneſs of an aſſociation as yet but in its infancy."

"XXIV. It is of the utmoſt importance for us to ſtudy the conſtitutions of other ſecret ſocieties and to *govern* them. The Regent is even bound, after having obtained leave of his ſuperiors, to gain admittance into thoſe ſocieties, but he muſt not undertake too many engagements. This is an additional reaſon why our Order ſhould remain ſecret."

"XXV. The higher degrees muſt always be hidden from the lower. *A perſon more willingly receives orders from a ſtranger than from men in whom he gradually diſcovers a multitude of defects.* By this precaution one may keep the inferiors in a more proper awe; for they naturally pay greater attention to their behaviour when they think themſelves ſurrounded by perſons

who are obſerving them; at firſt, their virtue may be the effect of conſtraint, but cuſtom will ſoon make it habitual."

"XXVI. Never loſe ſight of the military ſchools, of the academies, printing preſſes, libraries, cathedral chapters, or any public eſtabliſhments that can influence education or government. Let our Regents perpetually attend to the various means, and form plans for making us maſters of all theſe eſtabliſhments."*

"XXVII. In general, and independent of their particular employment, the grand object of our Regents muſt be an habitual and conſtant application to every thing which can in any way add to the perfection and to the power of our Order, that it may become for future ages the moſt perfect model of government that can enter the mind of man;" or in other words, that it may be hereafter ſaid, ſuch was the famous aſſociation which, by perpetually perfecting its laws and governments, at length taught mankind to caſt off every law and every government. It would be uſeleſs for me to think of adducing farther proofs to demonſtrate that ſuch is the real object of the pretended perfection of Illuminiſm. The myſteries of the Sect have been too clearly laid open for us to harbour the ſmalleſt doubt of their intention. But to acquire this perfection and power for the Sect, Weiſhaupt has modelled ſtill farther laws for his Regents, according to the different offices they hold in the Hierarchy of the Order.†

* Militair-ſchulen, academien, Buchdruckereyen, Buchläden, Domcapitel, und alles was ein einfluſs auf bildung und regierung hat, muſs nie aus den augen gelaſſen werden; und die Regenten ſollen unaufhörlich plane entwerfen, wie man es anfangen könne, über dieſelben gewalt zu bekommen.

† For the whole of the Second Part of this Chapter ſee the *Inſtruction B for the Degree of Regent*, of which it is nearly a literal tranſlation.

CHAP. XVI.

Continuation of the Inſtructions on the Government of the Illuminees---Laws for the Local Superiors.

GREAT as the authority of the *Major Illuminees* over the Minerval Academies may appear at firſt ſight, no perſon of the *preparatory claſs* is in fact entruſted with any real authority. Even the Scotch Knight in his *intermediary* claſs does not enjoy any. The Order recognizes as real Superiors none but thoſe who have been initiated into the claſs of the Myſteries. Even in that claſs the adept muſt have attained the degree of Regent before he can be named Prefect for the Scotch Knights, or Dean of his diſtrict. Thoſe are the firſt two offices which the Order conſiders as having any real authority over the Brethren.

Though the Code expreſsly declares, that each Superior ſhall find in his inſtructions the reſpective laws concerning his particular duty, it certainly contains none for the office of Dean. A ſingle Chapter is indeed to be found in the Code on his election and conſecration. On the firſt eſtabliſhment of a new diſtrict he is elected by the Provincial; but on his depoſition or death the Epopts aſſemble and chooſe a ſucceſſor by the plurality of votes, the Provincial only having the right of confirming ſuch an election. With regard to what the Code terms his *conſecration (Weihung des decani,)* it is generally performed by what is called a Plenipotentiary, and in a ſort of barbarous Latin, extremely inelegant. Were not the impiety of it as abominable as the ceremonial is low, it might form an excellent ſcene for the theatres of Bartholomew fair. The Illuminizing Legiſlator, a very inferior copyiſt of Moliere's *Malade Imaginaire*, ridicules St. Paul, Moſes, and all religious ceremonies, as Moliere did the quack diſciples of Hippocrates. Little wit is required to ſcoff at religious rites, and yet our Legiſlator has only ſucceeded in being diſguſtingly impious. Such turpitude is not worthy our notice, for none but

Epopts can admire it; this nevertheleſs is all the information the Code can give us reſpecting the Dean.*

* Should any adept wiſh for a ſpecimen of this miſerable farce, let him figure to himſelf an aſſembly of Epopts in their ſacerdotal habits. The delegate opens the piece by Domine aperi os meum: The two Aſſiſtants repeat the ſame—*The Plenipotentiary* Fili mi quid poſtulas? *The Delegate* Ut Deus et Superiores noſtri concedant nobis Decanum hunc quem ad te duco.—*Plenip.* Habetis decretum?—Habemus—Legatur—Communi voto atque conſenſu ſuperiorum elegimus nobis in Decanum Fratrem N. N. Preſbiterum Noſtræ Provinciæ, Majoris Ordinis verum atque prudentem hoſpitalem, moribus ornatum, ſapientem, illuminatum et manſuetum, Deo et ſuperioribus noſtris per omnia placentemque ad Celſitudinis veſtræ dignitatem adducere, quatenus autore Domino nobis velut idoneus Decanus præ-eſſe valeat ut prodeſſe, noſque ſub ejus ſapienti regimine in ſecuritate ac quiete magnis ſcientiis aliiſque operibus curare poſſimus—*Plenip.* Diſpoſuiſti domui tuæ?—*The Elect* Diſpoſui—Noſti quanta ſit Decani cura et quâ pœnâ infligantur infideles et Delatores?—Duce me Domine—Ego auctoritate ſuperiorum inductus firmiter ſub interminatione anathematis, inhibeo tibi, ne quid de ſcientiis occultis, vel ſecreta tibi revelanda abducas, ſurripias, vel alicui profano communices. Si tu autem aliquid attentare præſumſeris, maledictus eris in domo et extra domum, maledictus in civitate et in agro, maledictus vigilando et dormiendo, maledictus manducando et bibendo, maledictus ambulando et ſedendo, maledicta erunt caro et oſſa, et ſanitatem non habebis à plantâ pedis uſque ad verticem. Veniat tunc ſuper te maledictio quam per Moyſen in lege filio iniquitatis Dominus promiſit. Deleatur nomen tuum in libro viventium, et cum juſtis non amplius ſcribatur, fiat pars et hereditas tua cum Cain fratricidâ, cum Dathan et Abiron, cum Ananiâ et Saphirâ, cum Simone Mago et Juda proditore. Vide ergo ne quid feceris, quo anathema mereris.—*Here follow the impoſition of hands, the exhortations, and the benedictions, all in Latin. The Officiator, extending his hands again on the head of the Elect, terminates the ceremony with the following words:* Sicut ros Hermon qui deſcendit in montem Sion, ſic deſcendat ſuper te Dei ſummæ ſapientiæ benedictio *(ſee the laſt works of Spartacus—Nachricht von Weihung eines Decani.)* What execrable impiety muſt the Sect have infuſed into its Epopts to expect that ſuch an impious deriſion of the Scriptures and of the moſt ſacred rights could give them pleaſure? Let not the

The ſame cannot be ſaid of the inſtructions for the *Prefects*. Theſe Local Superiors may have as many as eight Lodges at a time under their command, partly Minerval, and partly Maſonic. The Prefect is the firſt Regent within his prefecture, and has the direction of all that part of the Order ſtiled in the Code *the lower part of the edifice*. All the *Quibus Licets* of his diſtrict paſs through his hands. He opens thoſe of the Scotch Knights, and the *Solis* of the Novices and Minervals; but every thing elſe he tranſmits to the higher Superiors. When he founds new Lodges, or receives new Brethren, he gives the new *Geographical* names and *Characteriſtics*, which he ſelects from the liſt that he has received from the Provincial. He makes a general report to the Provincial of every thing that has happened within his prefecture once a month; and every three months tranſmits the reverſal letters, the tablets ſent by the Scrutators with notes on their *political and moral* conduct, and an exact return of the ſtate of the funds belonging to each Lodge. He decides on the promotion of the Brethren as far as Scotch Knight, but can confer the latter degree only with the conſent of the Provincial.---He has the right once a year of commanding all the adepts under his direction to return whatever writings the Order may have entruſted them with---He returns them to thoſe on whoſe fidelity he has reaſon to rely, *but not to thoſe whom he may have any reaſon to ſuſpect, or who are intended to be diſmiſſed*.*

The foundation of the Edifice reſts ſolely on the vigilance, experience, and zeal of the Prefect.---And it was to the direction of their conduct in every part of the Government that Weiſhaupt dedicated his leſſons under the following heads:---I. *Preparation*.---II. *Tuition of the Pupils*.---III. *Spirit or love of the Order*.---IV. *Subordination*.---V. *Secrecy*.---Each of theſe articles contains a cloud of thoſe artifices which the reader has ſeen interſperſed in divers parts of the Code, but which now become the peculiar ſtudy of the Pre-

reader think that I have exaggerated this barbarous cant. The whole ceremony is a buffoonery of the loweſt claſs. Impiety depraves every thing, even the taſte for literature.

* Inſtructions C for the Regents, and No. 1—X.

fect. I ſhall only extract the moſt ſtriking, or thoſe on which the Legiſlator particularly inſiſts; ſuch, for example, as the following, to be found in the firſt pages of the head *Preparation*.

" Our ſtrength chiefly conſiſts in numbers; but much will alſo depend on the means employed to form the pupil---Young people are pliant and eaſily take the impreſſion.---" The Prefect will therefore ſpare no " pains to gain poſſeſſion of the *Schools* which lie " within his diſtrict, and alſo *of their teachers*. He " will find means of placing them under the tuition " of members of our Order; for this is the true me- " thod of infuſing our principles and of training our " young men: it is thus that the moſt ingenious men " are prepared to labour for us and are brought into " diſcipline; and thus the affection conceived by our " young pupils for the Order, will gain as deep root " as do all other early impreſſions."

Under the ſame head are to be found inſtructions for the Prefect equally curious, on the propagation of the Order.

" When a new colony is to be founded, begin by " chooſing a bold and enterpriſing adept entirely de- " voted to the Order. Send him ſome time before- " hand to live on the ſpot where you intend making " the new eſtabliſhment."

" Before you proceed to people the extremities, be- " gin by making your ground good at the centre."

" Your next object muſt be, to gain over ſuch " perſons as are conſtant reſidents, as *Merchants* and " *Canons*."

" Such miſſions ſhould only be entruſted to *brethren* " *of independent fortune*, and who would occaſion no " expence to the Order; for though all the brethren " are entitled to ſuccour when in real want, yet thoſe " of one province are as ſeldom as poſſible to be an " expence to the neighbouring ones. Nor are the " other diſtricts by any means to be made acquainted " with the weakneſs of the Order in yours. Beſides, " the funds muſt find a ſufficiency to ſuccour thoſe of " the Minerval ſchool who may ſtand in need of it, " that our promiſes in their caſe may be performed."

" You will not ſeek to extend yourſelf till you have

" conſolidated your eſtabliſhment in the capital of " your diſtrict."

" You will ſeriouſly examine and cautiouſly ſelect from the brethren thoſe who are the moſt able to undertake ſuch a miſſion.---You will next conſider whether it will be proper to begin your eſtabliſhment by a *Minerval church* or a Maſonic lodge."

" Pay moſt particular attention to the man whom you place at the head of the new colony; obſerve whether he is courageous, zealous, prudent, exact, and punctual; whether fitted for the forming new adepts; whether he enjoys a good reputation or is much conſidered; whether he is a man of buſineſs and capable of a ſerious and conſtant application: in ſhort, whether he has all the neceſſary qualifications for an undertaking of ſuch high importance."

" Conſider alſo the locality. Is the place propoſed near to or diſtant from the capital of your diſtrict?---Is it a dangerous or ſafe ſituation for ſuch an undertaking?---Is it great or ſmall, more or leſs populous?---By what means can you beſt ſucceed, and which can be eaſieſt employed?---What time would be requiſite for the perfecting of ſuch an eſtabliſhment?---To what perſons can you apply on firſt ſetting off?---If your firſt applications be ill made, all future attempts will be fruitleſs.---What pretence or what name is to be aſſumed?---How is the new colony to be ſubordinated or *co-ordinated?* that is to ſay, what ſuperiors ſhall it be under, and with what lodges ſhall it correſpond?"

". When you ſhall have acquired ſufficient ſtrength in your new colony, and particularly if our brethren enjoy the firſt dignities of the ſtate, if they may freely and openly ſhow themſelves formidable to their opponents, and make them feel the painful conſequences of counteracting the views of the Order; if you have wherewith to ſatisfy the wants of the brethren; if, ſo far from having to fear from the government, the Order directs thoſe who hold the reins---Then be aſſured that we ſhall not be wanting in numbers or in the choice of adepts; we ſhall ſoon have more than we have occaſion for. *I cannot too ſtrongly recommend this method of proceeding.*"

" If it be neceſſary for us to be maſters of the or-" dinary ſchools, of how much more importance will

" it be to gain over the *ecclesiastical seminaries and their* " *superiors! With them we gain over the chief part* " *of the country; we acquire the support of the greatest* " *enemies to innovation; and the grand point of all is,* " *that through the clergy we become masters of the mid-* " *dle and lower classes of the people.*"

" But remember, that great caution is necessary " with the Ecclesiastics. These gentlemen are gene- " rally either too free or too scrupulous; and those " who are too free have seldom any morals." The legislator then proceeds to the exclusion of the religious, and tells the Insinuator to avoid the Jesuits as he would the plague.

While perusing these laws, I suppose the reader makes nearly the same reflections which I am tempted every instant to commit to paper.---Should the following article ever meet the eye of a Prince, it will give him ample room for reflection.

" When the Prefect shall have gradually succeeded " in placing the most zealous members of the Order " in the councils and offices under the Prince, he will " have arrived at the full extent of his commission. " He will have done much more than if he had initia- " ted the Prince himself."*

" In general, Princes are not to be admitted into " the Order, and even those who are received are sel- " dom to be permitted to rise above the degree of " *Scotch Knight*."

After what has been seen of this degree and those that precede, it is rather extraordinary that Weishaupt should deign to grant admission to Princes; for he did not wait for this degree before he clearly insinuated his plans. Princes, at least, who had not surmised them before their admission to that degree must have been void of penetration indeed. What hopes then could the legislator entertain of their not perceiving his plots against all legitimate authority? His confidential letters will explain the enigma:---" Brethren," he writes to his Areopagites, " you will take care to " have the following corrections made before you

* Kann der Präfect die fürstlichen Dicasterien und Räthe nach und nach mit eifrigen ordens-mit-gliedern besetzen, so hat er alles gethan, was er thun konte. Es ist mehr, als wenn er den fürsten selbst aufgenommen hätte.

" ſhow the conſtitutions of our degrees to the Elector.
" ---In the degree of *Minor Illuminee* in place of the
" words *imbecile Monks* ſay *imbecile men*----In the de-
" gree of *Major Illuminee* blot out the words *Prieſts*
" *and Princes are in our way.* With reſpect to the
" degree of *Prieſt* ſhow no part of it *excepting the*
" *diſcourſe on ſciences*, and read that over carefully leſt
" any *alluſion or reference to any other part of the de-*
" *gree ſhould remain.*"* Theſe corrections begin to clear the enigma; a more inſidious expedient will veil his plots in complete darkneſs. " *I mean*," ſays Weiſhaupt when ſpeaking to the Areopagites of the inferior degrees, " *to reviſe the whole ſyſtem.*" Then, attributing to the Jeſuits his own immorality, he ſays, " I mean that it ſhould be a complete Jeſuitical piece; " not a ſingle word ſhall be found in it that can in any " way be cavilled at by religious or political govern-" ments. Let us act with caution; do nothing with-" out a reaſon; things muſt be prepared and brought " on ſtep by ſtep."† The adept who has given us the moſt complete and candid account of the degrees of Illuminiſm aſſures us, that he had ſeen a diſcourſe for the degree of Epopt in which every thing reſpecting religion and government was omitted.‡

Here then we find Weiſhaupt not only correcting but even forming fictitious degrees to dupe the princely adept, and to perſuade him that the dark and myſterious receſſes of the hireling crew have been laid open to him, while the real adept ſmiles at his credulity. Such artifice certainly aggravates Weiſhaupt's criminality. But will that excuſe the princely adept? Notwithſtanding the veil artfully thrown over the impious and ſeditious principles of the ſect, did he not begin by ſwearing *obedience and protection* to the Order? His court ſoon ſwarms with Illuminees; he thinks he reigns over them, but is no more than their ſtately captive. And ſhould he fall their victim, will it not be ſaid that he met with his juſt fate? What ſtrange madneſs can induce Princes to inſcribe their names on the regiſters of ſecret ſocieties! Have they not duties to fulfil towards the public? On what right can their

* Orig. Writ. Vol. II. 2d Jan. 1785.
† Ibid.—Weiſhaupt's Let. 15th March, 1781.
‡ Geſchichte der illumin. Grad. Page 66.

oaths of ſubmiſſion and protection be grounded, ſworn in the receſſes of ſecret lodges, to men who hide themſelves from public view; when their labours, cares, and protecting power, are to extend over the whole ſtate and to all its citizens? On the throne, or with pretenſions to it, do they not degradingly ſwear obedience and protection to Maſters of Lodges! By what right will they promulgate laws emanating from lodges? When their ſubjects ſwore allegiance and fidelity to them, did thoſe ſubjects expect to be governed by a ſlave, or be ſubjected to laws proclaimed indeed by their Prince, but dictated by ſome *Maſter Illuminee* or *Roſicrucian?* And ye, magiſtrates of the people, who are to ſit in judgment over the mutual and diſputed claims of the citizens in general, what confidence can be placed in you after you have ſworn *obedience* and protection to this illuminizing ſect, even in actions juſt or *unjuſt?* Such reflections will riſe refulgent from the page of hiſtory; and would to God that the Revolution had not already indelibly engraved them!

If ever ſelf-love ſhould have directed the actions of men, and ſupplied the place of nobler motives, the princely dupe will have found ample matter in the laws of Illuminiſm to ſtimulate his, when he but caſts his eye on the following article contained in the inſtructions for the Prefects, or local Superiors, under the head *formation of pupils:* "What will numbers avail us, if unity and ſimilarity of ſentiment do not prevail?---*No rank, no ſtate of life, can diſpenſe the brethren* from our labours or our trials. To accuſtom them to deſpiſe all diſtinctions, and to view the world and human nature in the grand ſcale, the Prefect ſhall carefully collect all the anecdotes he can, remarkable either for their generoſity or meanneſs, not regarding to whom they relate whether Princes or Citizens, rich or poor. He will tranſmit them to the Maſters of the Minervals; and theſe will expoſe them in a proper manner to their pupils. They will not forget to give the name of the Prince or great perſonage, though the trait ſhould diſhonour him; "for," ſays the Code, "every member muſt be made ſenſible, that we diſtri-"bute impartial juſtice, and that among us the wicked "man upon the throne is called a villain *(ein ſchurke)*

" *heift)* juſt as freely, if not more ſo, than the criminal " who is being led the gallows."

Under the ſame head we may obſerve another article remarkable enough, on the means of rendering the language of the adepts more uniform when ſpeaking before any of the Order, or of facts relating to it.

On theſe occaſions the Prefect will take care ſecretly to inſtruct the *lower Superiors* in what ſtyle they are to hold forth, what ideas to propagate, and in what manner they ſhould make their pupils ſpeak. " Hence " the pupils will conſtantly accord themſelves in every " thing, whether in language or action, with the Su- " periors, though their motives may be unknown to " them. By theſe means we ſhall all tend towards " the ſame object; the young adepts will accuſtom " themſelves to ſearch and dive into the intentions of " the Order; to refrain from acting, or to be ſilent on " all doubtful occaſions, till they have received the " advice or orders of their Superior as to what they " ought to do or ſay."

Under the head *Love or Spirit of the Order*, the Prefect is inſtructed, that ſuch *Love or Spirit* is to be infuſed by deſcanting on the beauty and importance of the object of the Sect, the integrity of its members, the greatneſs and certainty of its means, the utility of the inſtruction imparted, and ſecurity promiſed to all its pupils by the Order.---This *Love* will always be proportionate to the certainty of *being happy while attached to the Order, and of finding real happineſs in no other place.* To ſtimulate it, *he muſt always feed them with the hopes of new diſcoveries more and more important;* and, leſt their zeal ſhould diminiſh, " *try to keep our pupils conſtantly occupied with objects relating to the Order; make it their favorite purſuit.*---See what the Roman Catholic Church does to make its religion familiar to its followers, how it keeps their attention inceſſantly towards it; model yourſelf by that.----It would be impoſſible to foreſee all caſes and lay down rules for them;---Let it then be the conſtant ſtudy of the Prefects and other Superiors to prepare themſelves for unforeſeen events---Let them propoſe and diſtribute prizes for the beſt compoſitions on ſuch caſes. Perpetual vigilance will render it impoſſible for the edifice not ſooner or later to ſucceed, and to take a proper

conſiſtency according to the local circumſtances. Exhort the Brethren to complacency, beneficence, and generoſity towards each other *and towards the Order*."

The next article treats of *Obedience*. Here the Prefect is informed, "That ſhould he have been diligent and ſucceſsful in impreſſing the young pupils with the grandeur of the views of the Sect, they will doubtleſs obey the Superiors with pleaſure. How can they do otherwiſe than ſubmit themſelves to be conducted by Superiors who have ſo carefully guided them hitherto, who contributed ſo much to their preſent happineſs, and who promiſe to perpetuate it in future? May the man who is not to be enticed into obedience by ſuch advantages be rejected from among us; *let him be caſt out from the ſociety of the elect!* The ſpirit of obedience is to be more particularly infuſed by *example* and inſtruction---by the conviction, that to obey our Superiors is in fact only fulfilling our own inclination---by the gradual progreſs of the degrees---by the hopes of diſcovering more important truths---by fear properly managed---by honours, rewards, and diſtinctions granted to the docile---by contempt caſt on the ſtubborn---by avoiding familiarity with the inferiors---by the exemplary puniſhment of the rebellious---by the ſelection of thoſe whom we know to be devoted to us and ready to execute all our commands---by a particular attention to the *Quibus Licets* whereby we may ſee how far the Orders of the Superiors have been executed;---and by the punctuality of the intermediary Superiors in ſending the *tablets* or reports reſpecting their inferiors. *The more particular theſe tablets are, the better they will be; for it is on them that all the operations of the Order are grounded.* It is by their means that the progreſs and number of the Brethren is to be known; that the ſtrength or weakneſs of the machine, and the proportion and adheſion of all its parts is to be calculated, and that the promotion of the brethren, the merits and demerits of the aſſemblies, of the Lodges, and of their Superiors, is to be judged.

When treating of *Secrecy*," the Prefect is informed, that *this is the moſt eſſential article;* and it is on that account that even in countries where the Sect may

have acquired sufficient power to throw off the mask, it is to remain veiled in darkness."

"The Prefect is always to hide with dexterity the real object of his views according to local circumstances. Let him agree with the Provincial on what shape he shall assume to conceal the Order.---As in the religious institutions of the Roman Church, where religion, alas! is but a pretext; exactly so, *only in a nobler manner, must we enwrap our Order in the forms of a mercantile society, or some other exterior of a similar nature.*"

In vain would the reader ask me, whence the Illuminized Code had taken the idea of Religion being only a *pretext* for the religious institutions in the Catholic Church. It has not come to my knowledge, that the most barefaced Sophisters have ever advanced a calumny of this sort. I have seen the religious founders, such as St. Francis, St. Benedict, or St. Basil, and other founders of orders, described by the Sophisters as superstitious enthusiasts. But even among the apostates who must have been acquainted with the Orders they had lived in, we have never heard one pretend that Religion was only a *pretext* either for the institution they abandoned, or for their ancient brethren! Did any of them ever assert, that ambition, avarice, or any pretext besides Religion, had given rise to the foundation of the Order of the Capuchins, Friars, Benedictines, or Carmelites, and of so many other convents destined for men or women? This, however, is not a calumny originating with Weishaupt; it is not to be found in his instructions sent to Knigge, and on which the latter formed the Code of Laws for the Regents and Local Superiors, though he subjoined many of his own ideas. Knigge was totally ignorant of every thing relating to religious Orders. Weishaupt was born a Roman Catholic, and might indeed, in his impiety, have repeated the ideas of many apostate Sophisters, or have left this strange comparison of his illuminism with the religious institutes, since it was in the Code: but I should be truly surprized were I to find that it was a calumny of his invention. He knew too well how much he stood in need of darkness to envelope his designs; and he also knew, that in the Roman Catholic Church no religious institute

was adopted, until it had been made public and examined by the conſtituted authorities.

After this abſurd calumny follows a recapitulation of every thing we have already expoſed to our readers in the firſt Chapters of this Volume, on the neceſſity of hiding the proceedings and even the very exiſtence of the Lodges. But I find the following additions in this place.

" Leſt the number of the Brethren ſhould expoſe them to diſcovery, by their aſſemblies being too numerous, the Prefect will take care that no more than ten members ſhall aſſemble in the ſame *Minerval* Church."

" Should any place contain a greater number of " pupils, the Lodges muſt be multiplied, or different " days of aſſembly muſt be aſſigned, that all may not " meet at once; and ſhould there be ſeveral Minerval " Churches in the ſame town, the Prefect will take " care that thoſe of one Lodge ſhall know nothing " of the others." For the better direction of the lower part of the edifice, he will obſerve the following rules---He is to nominate the Magiſtrates of the Minervals; but the chief of theſe Magiſtrates can only be named with the conſent of the Provincial. He will be reſponſible for thoſe he names.---He will overlook the Maſonic and Minerval Lodges, to ſee that every thing is regularly and punctually executed. He will not permit any diſcourſes to be delivered there which may give any ſtrong ſuſpicions of what is contriving againſt Religion, the ſtate, or morals.---He will ſuffer no Brother to be advanced to the higher degrees before he has acquired the requiſite qualities and principles; on this point, ſays the Code, he cannot carry his precautions, *anxiety*, and *ſcrupuloſity* too far.

" It has already been ſtated in the rules, that perſons not belonging to the Order may be received into the Maſonic Lodges of Illuminiſm.---The Prefect will carefully watch leſt any of theſe ſtrangers ſhould take the lead in the Lodges.---They ſhould as far as poſſible be honeſt men, ſedate, and quiet; but by ſome means or other they ſhould be made uſeful to the Order.---Without leave of the Provincial, the Prefect ſhall hold no correſpondence on matters relating to the Order with any perſon out of his province---as his peculiar

object will be, to watch over and to inſtruct the Superiors of the Minerval and Maſonic Lodges, he will have recourſe to the Provincial in all doubtful caſes of any importance.

" Let the Prefect make himſelf perfect maſter of theſe rules; let him follow them with preciſion; let him always attend to the whole of the object; let him take care that each one may attend to his duty, *doing neither more nor leſs than the law requires*; and he will find in this inſtruction all that is neceſſary for the regulation of his conduct."

Such is the promiſe which terminates the laws for the Prefect of Illuminiſm. The five articles treated of in theſe regulations are prefaced by a far more pompous promiſe: " If, it is ſaid we have exactly " foreſeen every thing relating to theſe *five articles*, " nothing will be impoſſible for us in any country un- " der the Sun."*

* Iſt nun in dieſen fünf ſtücken alles gehörig beſorgt, ſo iſt in jedem lande unter der ſonne nichts unmöglich——The whole of this Chapter is extracted from the Inſtructions C for the Prefect, from Page 143 to 166.

CHAP. XVII.

Inſtructions for the Provincial.

BY far the greater part of the code of laws which has juſt been laid before the reader as relating to the *Regents* and *Prefects* of the Illuminees, was originally written by Weiſhaupt for the inſtruction of his Provincials. This is evident from the firſt digeſt of theſe laws, as they appear in the ſecond part of the ſecond volume of the Original Writings of the Sect, from page 17 to 43. It is even one of thoſe parts which Knigge looked upon as a maſter-piece of politics.* So replete with artifice did he think it, that he deemed it a pity to circumſcribe the knowledge of it to the Provincials alone. The reader has ſeen what uſe he has made of them, thoroughly perſuaded that the Regents in general, and particularly the Local Superiors, could greatly benefit the Order by attending to them. The Areopagites and General conſented to theſe new diſpoſitions; but the following part of this chapter remained appropriated to the Provincials.

"I. The Provincial ſhall make himſelf perfect maſter of the whole conſtitution of the Order.---The ſyſtem of it ſhould be as familiar to him as if he had invented it."

"II. As a guide for all his actions, he ſhall adopt the whole government and the inſtructions already laid down for the Regents and Local Superiors, not neglecting a ſingle rule."

"III. The Provincial ſhall be choſen by the Regents of his Province, and be confirmed by the National Superior . . . . .† The high Superiors (the Areopage and General) have the power of depoſing him."

"IV. He ſhall be a native of, or at leaſt be thoroughly acquainted with the province under his inſpection."

"V. He ſhall be engaged as little as poſſible in

* See his laſt Obſervations.

† There is an omiſſion in the copy from which theſe rules have been printed, which makes part of this article unintelligible.

public concerns, or in any other enterprize, that he may devote all his time to the Order."

"VI. *He ſhall aſſume the character of a man retired from the world, and who only ſeeks reſt.*"

"VII. He ſhall fix his reſidence as nearly as poſſible in the centre of his province, the better to watch over the different diſtricts."

"VIII. On his being named Provincial, he ſhall leave his former characteriſtic, and aſſume that which the high Superiors ſhall give him.---The ſame Superiors will ſend him the impreſſion of the ſeal he is to bear, and he will wear it engraved on his ring."

"IX. The archives of the province, which the Regents will have taken care to ſeal up and carry away on the demiſe of his predeceſſor, are to be entruſted to him on his nomination."

"X. The Provincial will monthly tranſmit the general report of his province to the National Inſpector immediately over him. As he himſelf only receives the reports of the Local Superiors a fortnight after the month is up, he will neceſſarily be always a month behind-hand, making, for example, the report of May about the end of June, and ſo on. This report will be ſubdivided into as many parts as he has Prefects under his inſpection. He will carefully note every thing of conſequence that has happened in any of the ſchools or lodges: alſo the names, ages, country, ſtation in life, and the date of the reverſal letters, of each new adept; the high ſuperiors wiſhing to have no further information concerning the new adepts until they come to the claſs of Regent, unleſs on ſome particular occaſion."

"XI. Beſides this monthly report, he is to apply to the National Superior in all extraordinary caſes which are not left to his deciſion. He is alſo to ſend in his perſonal tablets every three months; and he will undertake no political enterprize without having firſt conſulted."

"XII. He has nothing to do with the other Provincials. Let things go on well or ill in a neighbouring province, it is no buſineſs of his. If he wiſhes to aſk any thing of the other Provincials, let him apply to the National Inſpector."

" XIII. If he has any complaint to make againſt the Inſpector, he will direct his letter *Soli* or *Primo*."

" XIV. All the Regents of the province are his counſellors; they are to ſecond and help him in all his enterprizes. If it be convenient to him, he ſhould have two of them near his perſon, to ſerve him as ſecretaries."

" XV. He confirms the nominations of all the Superiors of the inferior degrees. He alſo names the Prefects, but they muſt be approved by the Director, who can refuſe his ſanction."

" XVI. He has a right to ſend the brethren *who are penſioned* by the Order, and to employ them in thoſe parts of the province where he may think them moſt uſeful."

" XVII. and XVIII. He tranſmits the characteriſtics of the brethren and geographical names of the lodges to the Prefects, as he receives them from the high Superiors."

" XIX. He is alſo to ſend the names of the excluded brethren, that an exact liſt may be preſerved in all the aſſemblies."

" XX. When he has any reprimand to make to a Brother, whom it may be dangerous to offend, he will aſſume an unknown hand, and the ſignature of *Baſyle*. This name, which no Member of the Order bears, is peculiarly preſerved for that object.

" XXI. He will ſometimes write to the Inferior degrees; and on the propoſition of the Epopts he will decide what books are to be put into the hands of the young adepts according to the degrees they are in.--- He is as much as poſſible to promote libraries, cabinets of natural philoſophy, *Muſæums*, collections of manuſcripts, *&c.* in the moſt convenient parts of his Province; theſe, it may eaſily be conceived, are only intended for the adepts.

" XXII. The Provincial opens the letters of the Minor and Major Illuminees which are directed *Soli*. He alſo reads the *Quibus Licets* of the Epopts and *Primos* of the Novices; but can neither open the *Primo* of the Minerval, the *Soli* of the Knight, nor the

Quibus Licet of the Regent."* This gradual power of opening the letters of the Brethren according to the degree they belong to, plainly indicates that ſome mark peculiar to each degree is made uſe of; but I have not been able to diſcover that mark. The reader will have obſerved, that all the letters, even the *Quibus Licets*, are opened by Brethren of a higher degree than that of the adept who writes; and conſequently he never can know who it is that anſwers him, as the rules of this Hierarchy are only made known to the Brethren in proportion as they riſe in dignity. The Provincial himſelf can only form a conjecture as to the perſons who open his letters and thoſe of the other Brethren which he is not permitted to open himſelf.

" XXIII. He ſhall raiſe no Brother to the degree of Regent, without having firſt obtained the conſent of the National Inſpector.

" XXIV. He is to inform the Dean of the branch of ſcience which each new adept has made choice of on his admiſſion into the Minerval Academy.

" XXV. Leſt any of the Archives ſhould be miſlaid, he will take care to form but one bundle of all the tablets, reverſal letters, and other documents relating to the ſame adept.

" XXVI. He will apply himſelf to procure as many co-operators as poſſible for the Order, in the ſcientific branches.

" XXVII. He will tranſmit to the Deans all remarkable treatiſes or diſcourſes, and every thing relative to the degree of Epopt; for example, the lives hiſtorical or characteriſtic, diſſertations, *&c.*

" XXVIII. If among the Epopts any men be found endowed with great talents, but little fitted for the political government of the Order, the Provincial muſt deviſe means of removing them from ſuch functions.

" XXIX. When the Chapters of the Scotch Knights are compoſed of more than twelve Knights, he will raiſe the ableſt among them to the degree of Epopt.

" XXX. In each Chapter he will have a confidential Epopt, who will be his *ſecret cenſor* or ſpy.

* This article is extracted from the inſtructions for the Preſect; but, being directly addreſſed to the Provincial, I have placed it here.

" XXXI. The Provincial will receive his letters patent from the National Superior---When he iſſues thoſe for the Chapters of the Scotch Knights, he will make uſe of the following formula: " We of the " Grand Lodge of the *Germanic Orient*, conſtituted " Provincial and Maſter of the diſtrict of N N, make " known that by theſe preſents we give to the venera- " ble Brother (here is the characteriſtic and true name " of the new Venerable or Maſter) full powers to " erect a ſecret Chapter of the *moſt holy* Scotch Ma- " ſonry, and to propagate this *Royal Art* conformably " to his inſtructions by the eſtabliſhment of new Ma- " ſonic Lodges of the three ſymbolic degrees----Given " at the Directory of the Diſtrict---

(L. S.) SECRET PROVINCIAL OF THE DIRECTORY.

" *Without any further ſignature.*

" XXXIII. To ſay every thing in a few words, the Provincial has the ſpecial charge of putting his province in a proper ſituation for attempting every thing for the general good, and for preventing all evil. ---*Happy the ſtate where our Order ſhall have acquired ſuch power!* Nor will it prove a difficult taſk for the Provincial who ſhall implicitly follow the inſtructions of his high Superiors.---Seconded by ſo many able men *deeply verſed in moral ſciences*, ſubmiſſive and ſecretly labouring like himſelf, there can be no noble enterprize which he may not undertake, nor evil deſign which he cannot avert---Therefore let there be no connivance at faults; no *Nepotiſm*, no private piques; no views but for the general good; no object, no motives but thoſe of the Order. " And let the Brethren " rely upon us, that we ſhall never create any Pro- " vincials but ſuch as are capable of fulfilling theſe du- " ties; *but let it be alſo remembered, that we reſerve* " *in our hands all the means neceſſary for chaſtiſing the* " *man who ſhould preſume to abuſe the power he has* " *received from us.*"*

" XXXIV. This power muſt never be employed but for the good of the Brethren. We ſhould indeed

* See the Inſtruction D for the degree of Regent.

help all whom we can help; but when the circumſtances are ſimilar, the members of our ſociety are always to have the preference.---Particularly as to thoſe whoſe fidelity is proof againſt all the powers of ſeduction. In their ſupport let us be prodigal of our toils, our money, *our honour*, our goods, even our blood; and *let the leaſt affront offered to any Illuminee be the general cauſe of the Order.*"

Thus terminate the inſtructions for the Provincial. They forewarn us of the exiſtence of a moſt tremendous power above him whence all the authority of the Order emanates; a power which reſerves to itſelf the means of chaſtiſing whoever ſhall abuſe that portion which it has entruſted to any of its adepts; that is to ſay, who ſhall not have made it ſubſervient to the grand object and to all the plots of the Sect---There are, in fact, three offices in the Hierarchal Order of Superiors above the Provincial. Firſt, the *National Directors*, then the *Supreme Council* called the *Areopagites* by the Sect, the authority of which extends over the Illuminees of all nations; and that is preſided over by the *General of the Order*. The following Chapter will give every light on theſe ſupreme Magiſtrates of Illuminiſm which the known Archives of the Sect can reflect.

CHAP. XVIII.

Of the National Directors, of the Arcopagites, and of the General of Illuminiſm.

IN the general plan of the Government of the Illuminees it is ſaid, that every Brother ſhall receive particular inſtructions according to the rank he holds in the Hierarchy of the Order: Yet I have never been able to diſcover thoſe intended for the uſe of the National Directors. This part of the Code is not to be found either in the *two volumes* ſo often quoted of the *Original Writings*, or in that of *Philo and Spartacus* which has thrown ſo much light on the myſteries. It does not appear, that any of the German writers who have been the beſt informed on, and the moſt ſtrenuous opponents of, Illuminiſm have ever been able to diſcover them. For ſome time I even entertained doubts whether the *Superiors* called *National Directors*, and thoſe ſtyled *Inſpectors*, were not of the ſame degree in the Hierarchy of the Sect.---They were certainly diſtinct employments in the year 1782; for Weiſhaupt's letters at that period mention Germany as divided into *three inſpections*, each *Inſpector* having ſeveral Provincials ſubordinate to him.* But, on the other ſide, the general account which the Order puts into the hands of its Regents, and the laſt works of Philo printed in 1788, mention no intermediate office between the *Provincials* and the *Nationals*, which latter are ſometimes deſcribed as *National Superiors*, at others as *National Inſpectors*. Their correſpondence and ſubordination is direct from the Supreme Council.† It is therefore evident, that in the laſt digeſt of the Code the two offices of *National Inſpector and Director* were united. But in vain would the Sect conceal the inſtructions which it has appropriated to the functions of theſe *National* Superiors. The denomination alone teſtifies the importance which attaches to their office; and if the preciſe nature of their duties be wanting,

* Original Writings, Vol. II. Let. 15, to Cato.

† Directions, Syſtem No. 5, and Philo's Endliche erklärung, page 81.

it is eaſy to ſupply the deficiency, by what has already eſcaped the vigilance of the Sect in the foregoing parts of the Code.

Let the reader recal to his mind what has been ſaid in the Chapter on the *Epopts*, of the ſyſtems which they were to form in order to ſeize on the empire of the Sciences and direct them all towards the accompliſhment of the plots of the Sect. In the ſame degree we have ſeen them annually aſſembling in each province, and compiling from their partial attacks every means that their inventions could furniſh, inſenſibly to enſlave the public opinion, and to eradicate from the minds of the people what the Sect is pleaſed to call religious prejudices. We have ſeen the claſs of the Regents more particularly occupied in ſapping the foundations of the throne, and in deſtroying that veneration in which nations held the perſons and functions of their Sovereigns---Nay, there exiſts a particular law framed for the Epopts which has not yet been cited, and which muſt here be introduced. It is to be found *in the Second Volume of the Original Writings, ſecond Section, intitled---Articles agreed upon by the Areopagites in Adarmeth* 1151 (A. D. December 1781)---There, under the article HIGH MYSTERIES, I read, " If among our Epopts *any ſpeculative geniuſes* " are to be found, they ſhall be admitted to the de- " gree of *Mage*.---Theſe adepts ſhall be employed in " collecting and digeſting all the grand philoſophical " ſyſtems, and will invent or compile for the people a " ſyſtem of religion which our Order means as ſoon " as poſſible to give to the univerſe."*

I do not forget that I am to treat of the *National Directors;* but am ſomewhat afraid that my readers may adduce this plan for giving a new religion to the whole univerſe, as invalidating their plot for the deſtruction of every religion. Let ſuch readers, however, reflect on the religion which Weiſhaupt has himſelf laid down for his *Mages*. It is the rankeſt *Spinoſiſm*, admitting of no God but the world itſelf; that is

* So werden die ſelben *Magi*—Dieſe ſammeln und bringen die höhere philoſophiſche ſyſteme in ordnung, und bearbeiten ein *volks-religion*, welche der Orden demnächſten der welt geben will.—In the original, which is in Cato Zwack's hand-writing, the words *volks-religion* are in cypher thus 20, 14, 2, 3, 18—17, 5, 2, 4, 6, 4, 14, 13.

to say, absolute Atheism. Let them also remember, that one of the last secrets of the Grand Mysteries, is to reveal to the adepts that all religions are grounded on and are the invention of imposture. Nor is it by any means difficult to account for these two schemes of the Sect, the one for the creation of a new religion, the other for the destruction of all. These plans are to be successive in their operations. Sentiments of Religion are too deeply engraven in the minds of the people for Weishaupt to flatter himself with suddenly eradicating it, or at least without substituting some capricious and sophisticated faith, which in reality would no more constitute a religion than the *Worship of Reason*, of which the French Revolution has given us an impure essay. The religion, therefore, to be invented by the Mages of Illuminism is no more than a preparatory step that should destroy the religion of Christ throughout the universe. This advantage gained, it will remain no very difficult task to open the eyes of the whole world on the inanity and imposture of their own; and thus it will have served as a scaffolding which naturally disappears with the edifice that is to be pulled down. This religion to be invented may be considered as on a parallel with those new governments, those democracies, which are to amuse the people until the period shall come when their illuminizing Equality and Liberty shall have taught them, that each one is essentially his own sovereign, that this sovereignty is an imprescriptible right inherent in each man, in direct opposition to democracy, and even to all property or social compact.

Such is the general tenour of the systems to be invented and prosecuted by the Sect, for attaining the grand object of these conspirators. All the adepts which the Sect comprises under the denomination of *speculative geniuses* are perpetually labouring at these systems under the direction of the Provincials. But they are not the persons who complete the plans; they are only to present the first sketch, which each Provincial is obliged to transmit to the *National Directory*, there to undergo a further investigation and receive its final polish.* One of the first duties, there-

* Instructions for the degree of Epopt, Nos. 12 and 14.

fore, of the *National Director* will be, to collect all these anti-religious and anti-social systems, to pass judgment on them, and to declare how far they can contribute towards the universal disorganization. But even these could not alone suffice for so great a work; they are surrounded by the Elect of the nation as the Provincial is by the Chosen of the provinces. This council of the Elect, after mature deliberation, declare which are the systems that are worthy of being adopted by the Order; and they will make all the additions and corrections that they may conceive conducive to the success of the general plan. Thus corrected and digested, these systems of impiety and disorganization are deposited in the *archives* of the Director, which now become *national*. It is to these that the Provincials have recourse in all their doubts, and hence flow all those lights which are to expand themselves throughout the nation: it is hence also that the National Director † will take all the new regulations which he may judge necessary for the better combination and concordance of the efforts of the National Brethren.---But the Sect does not confine its views to one nation. It has formed within itself a supreme tribunal, which has subjected all nations to its inquisition. Composed of *twelve Peers* of the Order,* it is presided over by the General; and, under the name of Areopagites, it becomes the common centre of communication from the adepts of all nations, as the *National* is the centre of one particular nation, the *Provincial* of one province, the *Local Superior* of the lodges of his district, the *Minerval Master* of his academy, the *Venerable* of his Masonic lodge; and, finally, as the *Insinuator* or *Recruiter* is of his novices or candidates. Thus, from the first step to the pinnacle of the Order, every thing is connected and gradually ascends by means of the *Quibus Licets*, *Solis* and *Pri-*

† Deswegen kommen järlich ein mal alle Presbyter einer provinz auf der grossen Synode zusammen, machen ein grosses verzeichnifs der in diesem jahr gesammlten beylagen *an die National Direction* wo selbst es in die haupt katalog eingetragen, und damit ein schatz von kenntnissen formirt wird, woraus jeder befridigt werden kann: denn daraus werden die regel abstrahirt, und was noch fehlt, weitere beobachtungs aufgaben, wie schon ervähnt worden, aufgeschrieben um feste satze zu bekommen. *Ibid.* No. 15.

* Philo's Endliche erklärung, Page 119.

mos.—Every thing that happens in each nation gradually aſcends to the *National*, and from theſe *Directors* all is tranſmitted to the centre of all nations, to the ſupreme council of the Areopagites, and the General in chief, the univerſal Director of the Conſpiracy.

The grand point, therefore, to be obſerved in the code concerning the National Director is, his direct correſpondence with the Areopagites. It is evident from the terms expreſſed in the general plan of the government which the Sect reveals to its Regents: "In every "nation there ſhall be a National Director aſſociated "and in direct communication with our Fathers, the "firſt of whom holds the helm of the Order."* This accounts for the injunction given to the Provincial, to make frequent and exact returns to the National Director of every thing that may take place in his province; to have recourſe to him on all doubtful occaſions, or in caſes of eſpecial importance; and never to take any ſtep in politics without having firſt conſulted him.† This explains why the choice of thoſe adepts which are to be advanced to the political degree of Regent, or to the Prefectſhips of diſtricts,‡ is left to the option of the National, or even the nomination of the Provincials.§ This informs us why all the *Quibus Licets* of the Regents are reſerved to the Director, that is to ſay, that all the ſecrets of their political diſcoveries may more certainly reach the hands of him who is to leave no ſecret hidden from the Fathers of the Order.‖

Such then are the rights of, ſuch the laws for the National Inſpector of Illuminiſm; and ſo great is the importance which the Sect attaches to this office. To him are forwarded all the ſecrets of the brethren ſpread throughout the provinces, the Courts, or towns; to him are ſent all the projects, all the reports on the ſucceſſes gained by, or dangers impending over the Order; on the progreſs of its plots; on employments, dignities, and power to be acquired for the adepts; on the candidates to be rejected, the enemies to be cruſhed, the councils and ſtate offices of princes to be ſeized. To him, in ſhort, are reported all the means

* *Directions Syſtem*, No. 4. † Ibid. No. 10 and 11.
‡ Ibid. No. 15 and 23. § Ibid. No. 9. ‖ Ibid. No. 22.

which can retard or accelerate the fall of the Altar and of empires, the diſorganization of every church and ſtate within his inſpection.---It is by means of his direct correſpondence, and that of his Co-nationals, that the diſcoveries of the Scrutators, the political plans of the brethren, the ſpeculations of the plodding *geniuſes* of the Order, the plans propoſed and debated in the councils of Princes, and every thing, in ſhort, which can weaken or ſtrengthen the opinion of the people; which is to be foreſeen or hindered, to be anticipated or haſtened in each town, court, or family, are concentrated, and ſubjected to the views of the ſupreme council of the Sect. Hence no ſovereign, no miniſter of ſtate, no father of a family, no man in the bonds of the moſt intimate friendſhip, can ſay, My ſecret is my own, it has not, it will not come to the knowledge of the Areopagites. By means of theſe ſame National Directors too, we behold all the orders of the illuminizing Peers gradually deſcending to the adepts of all nations, of all provinces, academies, and lodges, whether Minerval or Maſonic; and immediately reaſcending through theſe ſame Nationals an exact ſtatement to the Areopagites in what manner each command has been executed. It is by the Nationals too, that the ſupreme council is informed of the negligent brethren who need to be ſtimulated, of the tranſgreſſors and ſtubborn adepts who deſerve puniſhment, and ſtand in need of being reminded that they have ſworn to ſubmit both their lives and fortunes to the commands of the high Superiors (the unknown Fathers) of the Areopagites. In vain would the Sect ſtrive to conceal the laws which the code lays down for theſe Inſpectors. After what the reader has already ſeen of the laws of the Order, he muſt naturally conclude that ſuch are evidently the myſteries comprehended in thoſe words, *There ſhall be in each empire a National Director aſſociated or in direct correſpondence with the Fathers of the Order.*

With reſpect to the laws and interior economy of the councils, it is eaſy to be conceived, that the Sect has ſucceeded in encompaſſing them with impenetrable darkneſs. Some few rays of light, however, have been caſt on it, and that by the Fathers themſelves.

In the firſt place, we ſee *Philo*-Knigge, in his Apo-

logy, ſpeaking as follows of theſe ſupreme magiſtrates of Illuminiſm: "Their labours, with regard to the "parts purely ſpeculative, were to have in view the "knowledge and the tradition of all the important, "holy, and ſublime diſcoveries to be made *in the re-* "*ligious* myſteries and in the higher philoſophy. "Twelve Areopagites only are to compoſe this tri- "bunal; and one of them is to be the chief. When "any one of the members dies, or retires, his ſucceſſor "is choſen from among the Regents."* This general idea given by Knigge, of the Supreme Council is indeed myſterious;---but he could ſcarcely be expected to *publiſh* more, knowing as he did the fate which awaits thoſe who betray the ſecrets of the Sect. He has, however, at leaſt ſaid enough to give us clearly to underſtand, that all the religious and philoſophical or rather impious and ſophiſticated ſpeculations of the Epopts, perpetually perverting the ſciences and operating the extinction of all religious ideas, are concentrated within the council of the Areopagites; we have ſeen them combining, digeſting, approving, or rejecting *thoſe plans of a new religion* which the *Mages* are directed to invent, and which the Sect *means incontinently to give to the world.*

In his familiar correſpondence, Spartacus ſpeaks more openly and with greater latitude to his beloved Cato. Therein it appears, that anti-religious ſyſtems do not alone employ the meditations of the Fathers; for, ſoon after having mentioned the object of thoſe *Quibus Licets* in which the young adepts were to give an account of the prejudices they might have diſcovered in themſelves, which of them predominated, and how far they had ſucceeded in deſtroying them, he proceeds to ſay, "It is by theſe means that I diſcover "ſuch of our Order as have the proper diſpoſitions "for adopting certain *ſpecial* doctrines, and more ele- "vated, on governments and religious opinions."† He then continues: "*The maxims and politics of the* "*Order* are completely explained *in the end.* Here,

* Laſt Obſervations of Philo, Page 115.

† Aus dieſen kann ich erſehen welche geneigt ſind gewiſſe ſonderbare ſtaats lehren, weiters hinauf religions meynungen anzunehmen.

" in the *Supreme Council*, they project and examine " the plans to be adopted for gradually enabling us " to attack the enemy of reaſon and human nature " *perſonally (auf den leib.)* Here alſo the mode of " introducing ſuch plans into the Order is diſcuſſed, " and it is decided to which brethren they are to be " entruſted, and how far each one can be employed " in their execution, in proportion to the inſight given " to him."‡

The reader is already too well acquainted with the maxims and policy of Illuminiſm, not to join with me in ſaying, Here then is the grand object of this Supreme Council of the Sect! It is in that dark receſs that all thoſe artifices are deviſed for rendering the diſorganizing ſyſtems of Liberty and Equality familiar to the illuminizing adepts: There is exactly aſcertained the proportion which each claſs of the brethren can bear in this univerſal deſtruction of religion, empire, ſociety, and property; there again is the day anxiouſly ſought and the means prepared, for hereafter throwing off the maſk, and attacking *perſonally* the defenders of religion, laws, and property, as ſo many enemies to reaſon and humanity; there concentrate all the declarations, the reports, the plans of all the brethren diſperſed throughout the univerſe, that the Sect may judge of its own ſtrength, and compare it with that of the friends to the Altar and the Laws. To ſum up all, it is there that the artifices and means are determined on, and the merits and powers of the higher adepts are inveſtigated prior to their being entruſted with that part of the grand conſpiracy to which their abilities are beſt adapted. Let the reader remember, that it is not a ſtranger to the Sect who has thus deſcribed the Areopage; it is the grand legiſlator of Illuminiſm himſelf. Can we any longer ſtand in need of the regulations for this council? No; we well know what they muſt be; we know that impiety, and the moſt conſummate arts in ſeduction and

‡ Und am end folgt die totale einſicht in die *Politic* und maximen des Ordens. In dieſen oberſten *Conſeil*, werden die project entworfen, wie den feinden der vernunſt und Menſchlichkeit nach und nach *auf den leib* zu gehen ſeye: Wie die ſache unter den Ordens mitgliedern einzuleiten, wen es anzuvertauen? Wie ein jeder *a proportione* ſeiner einſicht känne dazu gebraucht werden.—*Original Writings, Letter to* Cato-*Zwack*, 10*th March*, 1778.

ſedition, are to be their leading features; we further know, that its members muſt reſemble Weiſhaupt himſelf, before they can be permitted to ſit with him in council. What other bond of union do they need, beſides the machination of the moſt hideous plots, the juſt or unjuſt means of forwarding the intereſts of the Sect as much as circumſtances will permit, and the enſuring of ſucceſs by the blackeſt and moſt profound artifices that depravity can invent? The fertile genius of the legiſlator, however, would not commit the ſucceſs of the leaſt of his crimes to chance. He attempted to ſketch a code of laws for his Areopagites, and for any future Spartacus that might ſucceed to him. The code contains but a *ſketch* of what he calls *laws ad interim*. It is to be found in the ninth ſection of the firſt volume of the Original Writings, and is addreſſed to the Areopagites. Many other paſſages of his letters relate to the ſame object.---I have tranſcribed the following articles:---

"The Areopagites ſhall form the Supreme Council (literally, the Supreme College.)---Their occupations ſhall relate to affairs of the greateſt importance, and they ſhall pay little or no attention to ſuch as are leſs eſſential.---They may *recruit*, it is true *(konnen ſie zwar recroutiren;)* that is to ſay, they may entice Candidates into the Order; but they muſt leave the care of their inſtruction to ſome intelligent adept. From time to time they will viſit theſe Candidates, to inſpire them with freſh ardour, to ſtimulate their zeal---They will be particularly careful in ſeeing that the progreſs and method of our Illuminees is every where uniform---They will more particularly watch over Athens *(Munich,* the principal Lodge after that of Ingolſtadt, where Weiſhaupt reſided at the time he wrote theſe inſtructions.) They will make no reports concerning that Lodge to any body but Spartacus. They will ſend monthly a ſtatement of all the principal events, *a ſort of Gazette (Ein art von Zeitung,)* to the Brethren *(Conſcii;)* that is to ſay, to thoſe only who are initiated in the laſt ſecrets. But (continues Weiſhaupt) *nota bene*, this Gazette as yet has been no more than our common journal; the *Conſcii* muſt compoſe one for the uſe of the Areopagites.---Theſe latter will labour at *projects, ameliorations,* and other objects of a ſimilar

nature, which are to be made known to the *Conſcii* by circular letters. They are the people who are to bear a part of the weight of the general correſpondence---They are not allowed to open the letters of complaint *(die litteras gravatoriales;)* that is to ſay, thoſe containing any complaints againſt them. Theſe are to be tranſmitted to the general, to Spartacus, as a ſure means of informing him that they fulfil their duty. This inſtruction being only proviſional, and relating ſolely to the Areopage, ſhall not be circulated; but the council will take a copy and ſend back the Original to Spartacus.*

"The aſſembling of the council is to be regulated according to the feaſts marked in the calendar of the Order. *(Nach dem calendario Illuminatorum an Ordens feſten.)* But this was ſoon found to be inſufficient, and Weiſhaupt exhorts his Areopagites to meet in their ſenate every poſt-day, and at the hour of the delivery of the letters."

Short as this ſketch of a Code for the Areopagites may ſeem, it clearly denotes the eſſence of their functions, and ſhows how they are to act as a central point, for the whole Sect. A grand queſtion was ſtill undecided when Spartacus gave theſe laws to the council; which was nothing leſs than, Whether Spartacus was to preſerve a legiſlative and ſovereign power over the Members of this Council, ſimilar to that authority which they were to exerciſe over the reſt of the Order?---Great Conſpirators will ſeldom brook controul even by their fellows. They will be equal among themſelves and in their dens of conſpiracy. *Spartacus*-Weiſhaupt was naturally of a deſpotic diſpoſition. His Areopagites for a long time complained of it.† But he contended, that as founder, he had the indefeaſible right of giving to the aſſociation thoſe laws and regulations which he judged neceſſary for its perpetuation. He ſoon, indeed, repented of the deciſion he had given againſt himſelf in favour of his Senate, "That "the *plurality* of votes ſhould dictate the eternal laws "of the Sect" *(Lex ſemper valitura.‡)* Notwith-

* Extracts from the Inſtruction to Cato, Marius, and Scipio, Original Writings, Vol. I. Sect. ix.

† Letters of Philo to Cato and laſt Obſervations of Philo.

‡ Letter of the 8th November, 1778.

ſtanding theſe complaints of the Areopagites, however, he ſpeedily found means of re-inſtating himſelf in that authority, the privation of which only thwarted his artful conceptions, by ſubjecting them to the opinions of perſons leſs conſummate in the conſpiring arts than their maſter. He ſometimes ſubmits to the juſtification of his conduct; but that is the very moment in which the reader ſhould obſerve him artfully reclaiming all the rights and pretending to the exerciſe of unlimited deſpotiſm, though his cant appears to reject the very idea of it. Addreſſing his opponents in the ſhape of his pupils, he recalls to their minds the monſtrous ſervices he has rendered them in their youth, as ſo many benefactions of the moſt tender friendſhip, and aſks them "of what they can in their conſciences complain?" "When (ſays he) did you ever obſerve harſhneſs or haughtineſs in my conduct, with reſpect to you? When did I ever aſſume the tone of Maſter? Is it not rather with an exceſs of confidence, of goodneſs, of openneſs with my friends, that I may be reproached?"---When in this manner Weiſhaupt has captivated his Areopagites, he comes to the point:---- "Read then (he ſays) my letters over and over again. "You will therein perceive that the grand object of "our Society is not a thing of ſmall conſequence for "me; that I know how to view it, and treat it alſo, "in the moſt ſerious manner; that I have always "aimed at the eſtabliſhment of order, ſubmiſſion, "diſcipline, and activity, as the ſole means that can "lead you to the grand object. In undertaking a "work of ſuch vaſt importance, was I not obliged by "prayers, exhortations and advice, to maintain and "ſtimulate the ardour of my firſt, my deareſt companions, on whom every thing depended?----If I "wiſh to keep the *ſupreme direction* in my own hands, "hear my reaſons, which are moſt certainly of great "weight:

"In the firſt place, I muſt neceſſarily know with "whom I have to deal, and muſt be aſcertained of "the fidelity of our people; and, to effectuate this, "I am not to receive reports from a ſixth hand, or "perhaps one ſtill more remote, on the execution of "my plans, which have been approved of by the Elect "of our Myſteries... *In the next place, am I not*

" *the Conſtructor of this grand Edifice?* Is there no " reſpect due to me? .... When my ſyſtem ſhall be " completed, will it not be neceſſary for me to inſpect " the whole and keep every man at his ſtation? It is " a great and radical defect in a ſociety, where a Su- " perior is dependent on the Inferiors, as it has been " attempted to render me.

" But, to ſhow you how much I value the friend- " ſhip of my former friends, above all the authority " I may exerciſe over others, I renounce all my rights, " all my authority. Accept my warmeſt acknow- " ledgments for all your paſt labours and patience. I " flatter myſelf they have been hurtful to nobody, and " that many have acquired from me lights on ſecret " ſocieties which they would not eaſily have found " elſewhere. The purity of my intentions is my con- " ſolation and my recompenſe. From this inſtant I " betake myſelf to obſcurity and repoſe, where I ſhall " not meet with zealous and envious opponents. There " I ſhall be my own maſter, and my own ſubject."*

The Illuminizing Deſpot thus artfully pleaded his cauſe. The Areopagites were impatient of his authority, but at the ſame time felt the want of ſo diſorganizing a genius; and that they might not be deprived of its co-operation they reproached the Legiſlator with the extinction of his zeal---The fire, however, was only hidden beneath the embers; they once more ſubmit to the yoke of their former chief, who, inflamed with zeal, dictates the conditions on which alone he will deign to place himſelf once more at their head. Every thing is worthy of being remarked in them. The haughty ſpirit in which they are conceived, the nature, object, and extent of the power he aſſumes over the Supreme Council and Elect of the Order, are all worthy of our attentive notice.

" I begin (ſays he) by telling you beforehand, that it may not any more be a ſubject of ſurprize, that I will be more ſevere than ever. I will not overlook a ſingle fault, and ſhall in that reſpect be much more ſtrict towards perſons whom I know than towards thoſe with whom I am not ſo familiar. My object and views require it. And to whom would you have

* Original Writings, Vol. I. Sect. 49.

me addreſs myſelf, if not to the chiefs of the Order, ſince they alone are in direct correſpondence with me? That things may ſucceed, it is neceſſary that we ſhould be actuated but by one opinion, one ſentiment, and be acquainted but with one language! And how can that be accompliſhed, if I cannot freely ſpeak my mind to our people? I will then re-aſſume my poſt of General on the following conditions:

"I. That you will execute neither more nor leſs "than what I ſhall command. I ſhall expect it in fu- "ture; at leaſt, ſhould any change be thought neceſ- "ſary, I am to receive previous notice of it.

"II. I expect that every Saturday a proper report "ſhall be ſent to me of every thing that has taken place "during the week, and that it ſhall be in the form of "*Minutes* ſigned by all the Elect preſent.

"III. That I ſhall be informed of all the Members "that have been recruited, or perſons that are to be "recruited, with an outline of their characters; and "let ſome particulars concerning them be added when "they are admitted.

"IV. That the ſtatutes of the claſs in which you "labour be punctually obſerved, and that no diſpenſa- "tions be granted without previous inveſtigation. For "ſhould each one take upon himſelf to make ſuch "changes as he pleaſed, where would be the unity of "the Order.---What I exact from you, you ſhall exact "from thoſe that are ſubject to you. If there be no "order and ſubordination in the higher ranks, there "will be none in the lower."*

It was on the 25th of May 1779, that Weiſhaupt dictated theſe laws to his Areopage. A fifth condition ſeems to have made them merely proviſional, and to have entruſted the deſpotic power in Weiſhaupt's hands only until the Order had acquired a proper conſiſtency; but he took care not again to loſe the newly-acquired ſupremacy; though the Areopagites ſtill regretted the loſs of their Ariſtocracy, and the being reduced to be the mere agents or prime miniſters of the Spartacus of the Order. But let us attend to that Spartacus, who has always repreſented the moſt legiti-

* Original Writings, Vol. II. Letters 49 and ☞.

mate authority as an outrage on human nature. Let us hear him invoking Machiavel in support of that which he wishes to exercise over the Order. He pleads his own cause with Zwack, who is also jealous of his Master, by showing all the disorder it occasioned, by every body wishing to introduce his own ideas into the Order, and then quotes the following passages from Machiavel: "It must be laid down as a "general rule, that it seldom or never happens that "any Government is either well-founded at first, or "thoroughly reformed afterwards, *except the plan be* "*laid and conducted by* ONE MAN ONLY, who has the "sole power of giving all orders and making all laws "that are necessary for its establishment. A prudent "and virtuous Founder of a State, therefore, whose "chief aim is to promote the welfare of many rather "than to gratify his own ambition, to make provision "for the good of his country, in preference to that of "his heirs or successors, ought to endeavour by all "means to get the supreme *authority wholly into his* "*hands:* nor will a reasonable man ever condemn him "for taking any measures (even the most extraordinary, "if they are necessary) for that purpose: The *means* "indeed *may seem culpable*, but the end will justify "him if it be a good one;—for he only is blameable "who uses violence to throw things into confusion and "distraction; and not he who does it to establish "peace and good order." After this long quotation which Weishaupt has made from a French translation of Machiavel, *Chap. IX. Discourses upon the first Decad of Livy*, he continues in a sorrowful tone: "but I "have not been able to obtain so favourable a decision. "The Brethren have viewed that which is but a neces- "sary law in the art of governing, in the light of am- "bition and a thirst of dominion."* In the midst of this contention for power, he felt himself so superior in the art of governing conspiring associations at least, that he did not hesitate at writing to his Areopagites, *As to politics and morality, Gentlemen, you must confess, that you are as yet at a great distance behind me.*† He at length succeeded in persuading them, that it was necessary that the General of the Order should also, as

* Original Writings, Vol. II. Let. 2, to Cato.
† Ibid. Let. 10.

preſident of the Areopagites holding the *helm of the Order*, be the abſolute director.‡

Weiſhaupt, who left nothing relating to the diſorganizing arts in an imperfect ſtate, muſt, no doubt, have compoſed inſtructions to guide his ſucceſſors in the exerciſe of their ſupremacy, and to teach them how to make the ſame uſe of it which he intended. But the reader will eaſily conceive, that theſe never could have eſcaped the vigilance of the Sect, nor pierced the dark cloud with which it had enveloped itſelf. It may even be poſſible that Weiſhaupt had not ſufficient confidence in his Areopagites to entruſt them with the entire plan. Throughout the whole hierarchy of Illuminiſm the lower degree is entirely ignorant of the particular inſtructions of the ſuperior degrees; and why ſhould not Weiſhaupt, who wiſhed to perpetuate his diſorganizing genius in all the ſucceeding Generals, have followed the ſame plan? He undoubtedly dictated laws and rules for their conduct, gave them rights which were to maintain both themſelves and their Areopagites in their hierarchal ſuperiority, and ſecond them in the purſuit of their grand object; and theſe were entitled Inſtructions for *the General of the Illuminees*. No hiſtorian can flatter himſelf with the diſcovery of ſuch a code of artifice and cunning; the moſt unrelenting wickedneſs and hypocriſy had invented it; and genius alone cannot pretend to dive into ſuch ſecrets. The hiſtorian can only pretend to collect thoſe articles which are to be found in Weiſhaupt's familiar correſpondence, or in other parts of the code or writings of the Sect. Were we to throw this compilation into the form of inſtructions, the following might be nearly the reſult of our reſearch.

I. The General ſhall be choſen by the twelve Peers of the Areopage, on the plurality of votes.*

II. The Areopagites can only elect one of the members of their ſenate for General; *(ein aus ihrher mitte gewahltes oberhaupt;)*† that is to ſay, a man who has ſufficiently diſtinguiſhed himſelf among the Regents to be admitted among the twelve ſupreme adepts of Illuminiſm, and who has afterwards made himſelf fo

‡ General Plan of the Order, No. 5.
* Laſt Obſervations of Philo, Page 119. † Ibid.

eminent in their council, that he is judged to be the firſt Illuminee in the world.

III. The adept is ſuppoſed to poſſeſs qualities requiſite for a General in conſequence of thoſe he may have evinced before he was called to the Supreme Council. As he is to preſide over the whole Order, he muſt (more than any body elſe) be impreſſed with the principles of the founder, and be diveſted of all religious, political, or national prejudices. The grand object of the Order muſt be more particularly inculcated into him, namely, that of teaching the whole univerſe to ſet aſide all government, laws, and altars; and he muſt perpetually attend to the grand intereſts of human nature. His zeal is to be ſtimulated at the ſight of every man who is ſubjected to any authority. It is to reinſtate the inhabitants of the earth in their original Liberty and Equality that he is conſtituted General of all the Illuminees that are or will be ſpread over the world during his reign, all labouring at the accompliſhment of the grand revolution of the *Man-King*.‡

IV. The General ſhall have immediately under him the twelve Peers of the Supreme Council, and the various agents and ſecretaries which he ſhall judge neceſſary to ſecond him in the exerciſe of his functions.§

V. The better to ſecure himſelf from the notice of the civil and eccleſiaſtical powers, he may aſſume, after the example of the founder, ſome public office under the very Powers the annihilation of which is to be his ſole object. But he will be only known to the Areopagites and to his agents and ſecretaries in his quality of General.* The better to conceal the reſidence of the General, the town where he has fixed will have three names. The common name known to all; the geographical one peculiar to the Order; and a third known only to the Areopagites and the *Conſcii* or Elect.†

VI. Our ſucceſs greatly depending on the moral conduct of the Areopagites, the General will pay particular attention to prevent all public ſcandals which might hurt the reputation of the Order. He will re-

‡ See the Myſteries. § See above.
* Orig. Writ. Spartacus's Letters, paſſim, et ſupra.
† Orig. Writ. Vol. I. Sect. 3.

preſent to them in the ſtrongeſt colours how much bad example will contribute to alienate from the Order the minds of perſons who might otherwiſe prove its moſt uſeful members.§

VII. The better to preſerve that reſpect which virtue commands from inferiors, the General will aſſume the character of auſtere morals. That he may always have the grand object preſent to his mind, and be wholly occupied with the duties he has to fulfil; let him never loſe ſight of that great maxim ſo frequently inculcated in his letters by the founder, as the leading feature to which he owed all his ſucceſſes. *Multum ſudavit et alſit, abſtinuit venere et vino. He neither feared heat nor cold; he abſtained from wine and women,* that he might always be maſter of his ſecret, always be maſter of himſelf, and prepared for all exigencies where the intereſts of the Order might require it.*

VIII. The General ſhall be the central point for the Areopagites, as the latter are for the whole body of Illuminees. That is to ſay, each Areopagite holding correſpondence with the National Inſpectors is to make a report of all the *Quibus Licets* ſent, and of all the ſecrets diſcovered by the correſponding Inſpector; the ſecrets thus flowing from all parts will ultimately ſettle under the eye of the General.†

IX. The functions of the General, and the ſucceſs of his diſpoſitions, greatly depending on the information he receives by means of this correſpondence, he will diſtribute it among his Areopagites, aſſigning to each that of a particular nation whoſe Inſpector is to tranſmit all his reports to him.‡

X. The principal heads of this correſpondence ſhall be---1ſt, The number of the brethren in general, that the force of the Sect may be aſcertained in each nation. ---2dly, Thoſe brethren who diſtinguiſh themſelves the moſt by their zeal and intelligence.---3dly, Thoſe adepts who hold important offices about the Court, in the Church, Armies, or Magiſtracy: alſo what kinds of ſervices might be expected from or preſcribed to them in the grand revolution which our Order was preparing for human nature.---4thly, The general pro-

§ Ib. Vol. II. Let. 9 and 10. * Ibid. Vol. I. Let. 16. &c.

† Vide ſupra. ‡ Ibid. Vol. II. Let. 6, 13, &c.

greſs which our maxims and our doctrine were making in the public opinion; how far nations were prepared for the grand revolution; what ſtrength and means of defence ſtill remained in the hands of the civil and eccleſiaſtical powers; what perſons were to be placed or diſplaced; what engines were to be played off, to haſten and ſecure the ſucceſs of our revolution; and the means neceſſary to bind the hands of thoſe who might reſiſt.*

XI. If from this correſpondence he ſhould judge it neceſſary to diſmiſs any of the brethren from the Order, (and all the rights recognized by the adepts as inherent in the Order, particularly that of *Life and Death* being in the hands of the General) he will have to decide what further puniſhment is to follow the ejectment: whether the culprit is to be declared infamous throughout all the lodges of the Order, or whether the pain of death is to be pronounced againſt him.†

XII. The General, after having chaſtiſed the imprudent, cowardly, and treacherous adepts, will turn his attention towards the diſcovery of thoſe brethren who may be beſt fitted for ſeconding his views in each empire. Without making himſelf known to them, he will eſtabliſh a line of communication between them. He will himſelf prepare the links of this immenſe chain after the manner laid down by our founder as the grand means of governing, from his myſterious centre, all the diverging ramifications of the Sect to the extremities of the earth; as a means of vivifying inviſible armies in an inſtant, of putting them in motion, of directing their courſe, and of irretrievably executing the moſt aſtoniſhing revolutions, even before the very Potentates whoſe thrones are overturned have had time to ſurmiſe their danger.

XIII. The uſe of the chain is obvious and eaſy. To touch the firſt link is all that is required. A ſingle ſtroke of a pen is the grand ſpring that imparts motion to the whole. But the ſucceſs depends on the choice of the time. In his hidden abode the General ſhall meditate the means, and catch the propitious moment. The ſignal of univerſal revolution ſhall not

* See the different degrees and the views with which the *Quibus Licets* and tablets, &c. &c. are written.

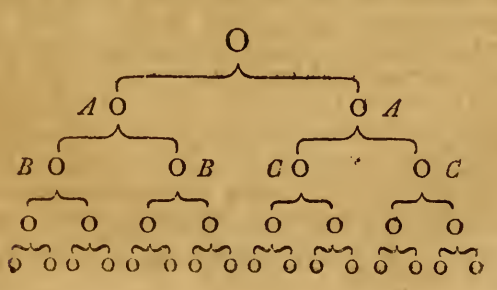
† Orig. Writ. Vol. II. Let. 8, et ſupra, Oath of the Novice.

be given till a time when the combined force and inſtantaneous efforts of the brethren ſhall be irreſiſtible.

The illuminizing General who ſhall have managed this chain with the greateſt art, who ſhall have ſpread it both far and near, who ſhall have imparted to it a ſufficient power of action to bear away and overturn at a ſingle effort every throne and every altar, all political and religious inſtitutions, and ſhall ſtrew the earth with the ruins of empires---He will be the creator of the *Man-King*, *ſole king*, *ſole ſovereign* of his actions as of his thoughts. To that General is reſerved the glory of conſummating the grand revolution which has ſo long been the ultimate object of our myſteries.

Whatever proofs I may have adduced, that muſt naturally lead my readers to ſuch a concluſion, it may nevertheleſs be an object of ſurpriſe to them to ſee that Weiſhaupt had really planned this long chain of ſubterraneous communications, by which himſelf and his ſucceſſors were empowered inviſibly to actuate thouſands of legions, which inſtantaneouſly, on a day preſcribed, might burſt into exiſtence armed with pikes and torches, and all the horrid implements of univerſal revolution. Let my readers then caſt their eyes on this *ſeries of progreſſion*, which Weiſhaupt has with his own hand traced in his letters firſt to *Cato*-Zwack and afterwards to *Celſus*-Bader. The explanations are his own, and let them be particularly attended to.

" For the preſent, direct nobody to me but *Cortez*, " that I may have ſome leiſure to digeſt my ſpecula- " tions, and determine each one's place; for every " thing depends on that. My operations with you " ſhall be directed by the following table:



" Immediately under me I have two adepts, into " whom I infuſe my whole ſpirit; each of theſe cor- " reſponds with two others, and ſo on. By this me- " thod and in the ſimpleſt way poſſible, I can inflame " and put in motion thouſands of men at once. It is " by ſuch means that orders are to be tranſmitted and " political operations carried on.*

A few days after he writes to *Celſus*-Bader, and tells him, " I have ſent to Cato a table *(ſchema)* ſhowing " how one may *methodically* and without much trouble " *arrange a great multitude of men in the fineſt order* " *poſſible*. He will probably have ſhown it to you; if " he has not, aſk for it. Here is the figure *(then fol- lows the figure.)*

" The ſpirit of the firſt, of the moſt ardent, of the moſt profound adept daily and inceſſantly communi- cates itſelf to the two A, A; by the one to B, B; by " the other to C, C: B B and C C communicate it to " the eight following; theſe to the next ſixteen, from " thence to the thirty-two and ſo downwards. I have " written a long explanation of it all to Cato. In a " word, *every man has his Aide-Major, by whoſe means* " *he immediately acts on all the others. The whole force* " *firſt iſſues from the centre and then flows back again* " *to it.* Each one ſubjects, as it were, to his own per- " ſon, *two men whom he ſearches to the bottom, whom*

* I here feel it incumbent on me to inſert the original text, to ſhow that I do not exaggerate Weiſhaupt's meaning. The following are the terms in which he writes to Cato :— " An mich ſelbſt aber verveiſen ſie dermalen noch keinen un- " mittelbar als den *Cortez*, bis ich ſchreibe, damit ich in- " deſſen ſpeculiren, und die leute geſchickt rangieren kann; " den davon hängt alles ab. Ich werde in dieſer figur mit " ihnen operiren." *(Here ſtands the figure already inſerted above: The Letters A B C allude to the explanation given in the Letter to Celſus.)* " Ich habe zwey unmittelbar unter mir wel- " chen ich meinen ganzen geiſt einhauche, und von dieſen " zweyen hat wieder jeder zwey andere, und ſo fort. Auf " dieſe art kann ich auf die einfachſte art tauſend menſchen " in bewegung und flammen ſetzen. Auf eben dieſe art " muſs man die *ordres* ertheilen, und im politiſchen opieren." *Original Writings, Vol. II. Let.* 8. *to Cato, of the* 16*th February* 1782. It may be remarked that Weiſhaupt's ſtile is none of the pureſt.

" *he obſerves*, diſpoſes, inflames and drills, as it were, " like recruits, that they may hereafter exerciſe and " fire with the whole regiment. The ſame plan may " be followed throughout all the degrees."†

This is not a document which, like many others, flowed unintentionally from Weiſhaupt's pen, and which he left his diſciples to collect, in order to form the political Code---*Give me leiſure to digeſt my ſpeculations, and to determine each one's place---It is by ſuch means that orders are to be tranſmitted, and political operations carried on.* Theſe words evidently demonſtrate, that it is not a proviſional law which he is about to pronounce, but a premeditated one, that is to laſt till that fatal period when whole legions, fired with his ſpirit, are to be led to that terrible exerciſe for which he had ſo long been drilling them; that time ſo expreſsly foretold by Weiſhaupt and his Hierophants,

† The original text of this letter is to be found in the Original Letters, Vol. II. Let. 13, to *Celſus* without any date. It is as follows: " Ich habe an Cato ein *ſchema* geſ- " chickt, wie man planmäſſig eine groſſe menge menſchen in " der ſchönſten ordnung . . . abrichten kann. . . Es iſt dieſe " forme."

" Der geiſt des erſten, wärmſten, und einſichtſvolleſten " communicirt ſich unaufhörlich und täglich an *A A—A* an " *B B:* und das andere an *C C—B B*, und *C C* communi- " ciren ſich auf die nämliche art an die unteren 8. Dieſe an " die weitere 16, und 16 an 32, und ſo weiter. An Cato hab " ich es weitläufiger geſchrieben: Kurz! Jeder hat zwey " flügel adjutanten, wodurch er mittelbar in all übrige wirkt. " Im centro geht alle kraft aus, und vereinigt ſich auch " wieder darinn. Jeder ſucht ſich in gewiſſer ſubordination " zwey männer aus, die er ganz ſtudiert, beobachtet, abrich- " tet, anfeuert, und ſo zu ſagen, wie recrouten abrichtet, " damit ſie dereinſt mit dem ganzen regiment abfeuern und " exerciren können. Das kann man durch alle grade ſo " einrichten."

I do not find the long explanation mentioned as ſent to Cato by Weiſhaupt, nor do I remember to have ſeen it. It would moſt certainly be curious, and we ſhould ſee in a clearer light how he was to infuſe his ſpirit into and fire the minds of thouſands of men; but ſtill theſe two letters are proofs more than ſufficient for our purpoſe.

when they were to *tie hands*, to *ſubjugate*, *fire on*, *and vandalize* the whole univerſe.

When this fatal law ſhall be fulfilled, then will the laſt Spartacus ſally forth from his baleful den, and triumphantly claim the ſanguinary palm of murder and deſtruction from the Old Man of the Mountain, who would ſcarcely have been worthy of being his precurſor. The earth loaded with the ruins of laws and empires; mortals blaſpheming their God; nations lamenting over their conflagrating towns, their palaces, public monuments and arts, and even their cottages, all overthrown; ſociety weeping over its laws;---ſuch ſhall be the ſight which the laſt Spartacus will contemplate with joy, when he ſhall exultingly exclaim, "At length, my Brethren, the long-wiſhed for day is come; let us celebrate the name, and dedicate this day as ſacred to the memory of Weiſhaupt, our founder. We have conſummated his grand myſteries; no laws ſhall exiſt, but thoſe of his Order. Should nations be ever tempted *to return to their wickedneſs*, (to laws and ſociety) this code, which has once deſtroyed their bonds, may do it again."

Will not hell vomit forth its legions to applaud this laſt Spartacus, to contemplate in amazement this work of the Illuminizing Code?---Will not Satan exclaim, "Here then are men as I wiſhed them. I drove them from Eden; Weiſhaupt has driven them to the foreſts. I taught them to offend their God; he has made them reject their God entirely. I had left the earth to repay them for the ſweat of their brow; he has ſtricken it with ſterility; for it will be in vain for them to pretend to till and ſow that which they ſhall not reap. I left them in their inequality of riches; but he has ſwept all away; he has deſtroyed the very idea of property; he has transformed mankind into brigands. Their virtues, happineſs, and greatneſs under the protecting laws of ſociety or of their country, was an object of jealouſy to me; but he has curſed their laws and their country, and has reduced them to the ſtupid pride and ignorance of the roaming, ſavage, and vagabond clans. In tempting them to ſin, I could not deprive them of repentance and the hope of pardon; but Weiſhaupt has taught them to ſcoff at crime and deſpiſe repentance. Villany without re-

morſe, and hopeleſs misfortune, is all that he has left to the miſerable inhabitants of the earth!

Meanwhile, before Satan ſhall exultingly enjoy this triumphant ſpectacle, which the Illuminizing Code is preparing, let us examine how far ſucceſs has hitherto attended on its footſteps? What ſhare has it borne in that revolution which has already deſolated ſo many countries, and menaces ſo many others. How it engendered that diſaſtrous monſter called *Jacobin*, raging uncontrouled, and almoſt unoppoſed, in theſe days of horror and devaſtation.---In ſhort, what effects this Code of the Illuminces has produced, and what effects it may produce.---This will be the object of the *hiſtorical part* of the Sect, and of the IVth and laſt Volume of theſe Memoirs.

END OF THE THIRD PART.

APPENDIX.

Notes relating to ſome Paſſages contained in the two firſt Volumes.

I.

THE public has felt convinced how nearly it is concerned in the conſpiracies which form the ſubject of theſe Memoirs; and to this circumſtance it is, that I am indebted for the great ſucceſs they have met with, and the ſale of an entire Edition of 1000 Copies before the Third Volume was ſent to the preſs.* By ſuch an extraordinary mark of public approbation, I am naturally excited to vindicate theſe Memoirs from any aſperſions that might in the ſlighteſt manner impugn their authenticity. Not indeed that any ſuch danger is to be apprehended from a letter ſent to the Editors of the Britiſh Critic, and which its author only chooſes to ſign with the initials D. J. I am not, however, the leſs obliged to the anonymous writer; for, by treating what I have ſaid concerning Voltaire's death as calumny and vulgar report (though I had aſſerted nothing but what was grounded on juridical mi-

* The Engliſh Edition has found nearly a ſimilar demand, though the tranſlation was only undertaken after the French Original had been ſome time publiſhed.

nutes depoſited at Paris in the hands of Monſ. Momet, Notary Public, and on the teſtimony of the celebrated Mr. Tronchin,) he affords me the opportunity of laying before the public the following letter from M. De. Luc, a name that needs no obſervation from me to enhance the value of its teſtimony.

Letter from M. De Luc *on the Death of Voltaire.*

" SIR,

" Your *Memoirs illuſtrating the Hiſtory of Jacobiniſm* having been the other day the ſubject of converſation, it was objected, that the deſcription of Voltaire (ſo prominent a feature in your Work) was ſo very diſſimilar to that given by the other hiſtorians of his life, that perſons at a diſtance from the ſource of information were at a loſs what judgment to form. The difference between your account of his death, and that which appeared in *a Life of Voltaire* tranſlated from the French by Mr. Monke, and publiſhed in London 1787, was particularly noticed, and incited me to conſult that work.' The Tranſlator deſcribes himſelf as *a young naval officer, who, while at Paris, wiſhed to employ his receſs from profeſſional duty, both to his improvement and advantage.* Nothing but the youth of Mr. Monke, and his want of experience, can excuſe his undertaking; for, to let his countrymen benefit by the proficiency he was making at Paris, he diffuſed among them, through the medium of this tranſlation, all that poiſon which was then ſo induſtriouſly emitted, to produce an effect now but too well known, and which I hope he does not at this day contemplate without horror.

" I will make no obſervations *on this Life of Voltaire;* you know from what ſource it came,* and how little capable it was of ſeducing any but heedleſs youths who, without any knowledge of the age they lived in, were ſtill ſuſceptible of a ſort of admiration for every thing that was *great*, though in vice and villany. As one of the artifices of impiety is to repreſent its champions *calmly* breathing their laſt in the bed of honour, I feel it incumbent on me to confirm what you have ſaid on one of thoſe circumſtances of the death of Voltaire which is ſo cloſely connected with all the reſt.

" Being at Paris in 1781, I was often in company with one of thoſe perſons whoſe teſtimony you invoke on public reports, I mean Mr. Tronchin. He was an old acquaintance of Voltaire's at Geneva, whence he came to Paris in quality of firſt phyſician to the father of the late Duke of Orleans. He

* I have ſeen this life of Voltaire. Mr. de Villette was the author of it: and Mr. Monke might juſt as well have exerciſed his talents in tranſlating Condorcet.

was called in during Voltaire's laſt ſickneſs; and I have heard him repeat all thoſe circumſtances on which Paris and the whole world were at that time full of converſation, reſpecting the horrid ſtate of this impious man's ſoul at the approach of death. M. Tronchin (even as phyſician) did every thing in his power to calm him; for the agitation he was in was ſo violent, that no remedies could take effect. But he could not ſucceed; and, unable to endure the horror he felt at the peculiar nature of his frantic rage, he abandoned him.

"So violent a ſtate in an exhauſted frame could not be of long duration. Stupor, the forerunner of diſſolution, muſt naturally ſucceed, as it generally does after any violent agitations generated by pain; and it is this latter ſtate which in Voltaire has been decorated by the appellation of *calm*. Mr. Tronchin wiſhed to diſcredit this error; and with that laudable view, as an eye witneſs, he immediately publiſhed in all companies the real facts, and preciſely as you have ſtated them. This he did to furniſh a dreadful leſſon to thoſe who calculate on being able in a death-bed to inveſtigate the diſpoſitions moſt proper to appear in before the judgment-ſeat of the Almighty. At that period, not only the ſtate of the body, but the condition of the ſoul, may fruſtrate their hopes of making ſo awful an inveſtigation; for *juſtice* and ſanctity as well as goodneſs are attributes of God; and he ſometimes, as a wholeſome admonition to mankind, permits the puniſhments denounced againſt the impious man to begin even in this life by the tortures of remorſe.

"But this inaccuracy reſpecting the death of Voltaire is not the only one with which the aforenamed author might be upbraided. He has ſuppreſſed many well-known circumſtances relating to his firſt diſpoſition to return to the church, and his conſequent declarations, which you have given on well-authenticated records, all anterior to that anguiſh of mind which his co-operators have wiſhed to ſuppreſs, and of which they themſelves were too probably the cauſe. They ſurrounded him, and thus cut him off from that which alone could reſtore tranquillity to his ſoul, by employing the few moments he ſtill had to live in making what reparation he could for the evil he had done. But this artifice could not deceive thoſe who were better acquainted with Voltaire's character; for, not to notice the acts of hypocriſy which earthly conſiderations frequently made him commit, thoſe of which the ſudden fear of a future ſtate have made him guilty are alſo known. I will give you an example of one, which was related to me at Gottinguen in December 1776 by Mr. Dieze, ſecond librarian of that Univerſity; and you may, Sir, make what uſe of it you pleaſe.

"During Voltaire's reſidence in Saxony, where Mr. Dieze

ſerved him as ſecretary, he fell dangerouſly ill. As ſoon as he was apprized of his ſituation he ſent for a prieſt, confeſſed to him, and begged to receive the ſacrament, which he actually did receive, ſhowing all the exterior ſigns of repentance, which laſted as long as his danger; but as ſoon as that was over, he affected to laugh at what he called his *littleneſs*, and, turning to Mr. Dieze, "My friend (ſaid he) you have ſeen the *weakneſs of the man.*"

"It is alſo to *human weakneſs* that the ſectaries of his impiety have attributed the paroxyſms of fear in him and ſome others of his accomplices. Sickneſs, ſay they, weakens the mind as well as the body, and often produces puſillanimity.—Theſe ſymptoms of converſion in the wicked at the approach of death, are, undoubtedly, ſigns of a great *weakneſs;* but to what is it to be attributed? is it to their underſtanding? certainly not; for it is in that awful moment that every thing vaniſhes which had clouded it during their life. That *weakneſs*, therefore, is to be wholly attributed to their internal *conviction* that they have ſinned.

"Led away by vanity, or ſome other vicious paſſion, thoſe men aſpire at creating a Sect: ignorance and the paſſions of other men ſecond their undertaking. Inebriated with their triumph, they perſuade themſelves that they are capable of giving laws to the whole world: they boldly make the attempt, and the hood-winked crowd become their followers. Having attained the zenith of happineſs for the proud and vain glorious ſoul, they abandon themſelves to all the wantonneſs of imagination and deſire. The world then, in their eyes, becomes a vaſt field of new enjoyments, the legitimacy of which has no other ſtandard but their own inclinations; and the fumes of an incenſe laviſhed on them by thoſe whom they have taught to ſcoff like themſelves at every law, perpetuates their delirium. But when ſickneſs has diſperſed the flattering cohort, has blaſted their pleaſures, and all hopes of new triumphs; when they feel themſelves advancing, abandoned and naked, towards that awful *eternity* on which they have taken upon themſelves to decide, not only for themſelves but for all thoſe who have been led away in the whirlwind of their fictions. — If in this terrible moment, when pride has loſt its ſupport, they come to reflect on the arguments on which they grounded their attack againſt the univerſal belief of a *Revelation* which was to ſerve man as a poſitive and univerſal rule in matters of faith — the *weakneſs* then of their arguments (which they dare no longer attire in the garb of ſophiſtry) ſtares them in the face; and nothing but the total extinction of their feelings can quell the terrors of a conſcience which

tells them that they are about to appear before the tribunal of the Author of that fame *Revelation*.

" It is to point out this real *weakneſs* of the anti-chriſtian chiefs that we muſt labour throughout their whole hiſtory, for the benefit of thoſe who, without any further examination (and perſuaded that theſe opinions are grounded on deep reſearch) become their dupes and diſciples: It is, I ſay, incumbent on us to ſhow that thoſe men had not, any more than their ſectaries, any real *conviction*, and that their obſtinacy in their opinions ſolely proceeded from the narcotic fumes of the incenſe of their admirers. For this purpoſe it is my intention ſhortly to give to the public, in confirmation of what you have ſaid of Voltaire, all that my former acquaintance with him has brought to my knowledge. The times in which we live make it the duty of every man who has had a nearer view of the plots laid by the Sect againſt Revelation to unfold all the circumſtances of them, which are as ſhameful from their voluntary ignorance, as from their atrocity; and it is this ſentiment, Sir, which makes me partake in common with all true friends to humanity, of that admiration and gratitude which are due to you for your generous exertions in this charitable career.

" I remain, Sir, Your's, &c. &c.

" De Luc."

Windſor, the 23d Oct. 1797.

After ſuch a teſtimony, let people talk of Voltaire dying with the calmneſs of a Hero.

II.

In the Second Volume there is a paſſage of a different nature, (page 438,) but which has given riſe to objections far better grounded. It relates to Mr. Sinetty's arrival at Liſle as deputy from the *Grand Orient* of Paris. I know not by what miſtake he was ſaid to be an officer of cavalry, when in reality he was an officer of infantry. As to *the fact related*, it is of little importance in which he ſerved; but the miſtake might inculpate two other officers of the ſame name who ſerved in the cavalry, and whoſe loyalty and attachment to their King could never be affected by the Jacobin Miſſionary bearing the ſame name. This miſtake, however, has given riſe to much reſearch. Mr. Le Comte de Martange, (whom I mentioned as being in the regiment of La Sarre in 1776, and who has long ſince been a general officer,) was applied to, and in the firſt anſwer he returned appeared to have miſtaken the ſenſe of my Memoirs (indeed he only knew them by public report at that time,) thinking that I

had charged the Military Lodge of Liſle with having contrived and ſet on foot the Jacobin Conſpiracy. The reader will eaſily conceive how he muſt have treated ſuch an aſſertion; but ſo far was I from hinting at any ſuch thing, that I ſaid the officers of the regiment of La Sarre had taken this emiſſary for an *enthuſiaſt* and a *madman*, who on his ſide ſoon found that the officers were *not Maſons of his ſtamp*. The Count alſo ſays, that he never was acquainted with any other Sinetty than the officer of cavalry whoſe character is univerſally and deſervedly eſteemed by every body. Though it may be very poſſible for the Count to have loſt all memory of a perſon whom he had only ſeen twenty years ago for a few hours, nevertheleſs this is the only expreſſion that ſeems to denote that he was not preſent at the ſcene I have mentioned. I am intitled however to ſay, that the Count has ſince written a ſecond letter, in which he ſays that he has *read my Memoirs*, and that he has there found ſuch a concatenation of demonſtrations as tempts him to think that the perſon who gave me the information might have been miſtaken only as to ſome names or particular circumſtances. That theſe particulars do not invalidate the fact is evident, as the Chev. de Myon (an officer in the ſame regiment) has conſtantly refuſed to contradict it, notwithſtanding many preſſing ſolicitations to that effect. In corroboration of the whole, many officers who were then in garriſon at Liſle have, ſince the publication of the Second Volume, declared that they remembered the fact, though in the lapſe of twenty years they had forgotten the particular circumſtances. In ſhort, as an ultimate proof I will adduce the candour with which the perſon who thought himſelf moſt intereſted in getting the denial of the fact aſcertained declared that he was perfectly convinced of the truth of it. Thus, ſhould I loſe the teſtimony of a witneſs whom I had cited, I ſhall have replaced it by the verdict of an impartial judge. The fact is, however, that I had taken too many precautions to have been miſinformed on a fact with which I had long ſince been acquainted, but which I would print only on the teſtimony of an eye witneſs.

III.

I muſt farther inform my readers that frequent errors have been committed in the preſs among the figures in the quotations; and in Voltaire's Letters ſome Readers may be miſled by the variety of Editions. But I again repeat, that not a ſingle quotation has been made which is not to be found in the works quoted; and a general *Erraia* ſhall be given at the end of the Fourth Volume, in which the Dates ſhall be added to the Letters.